

# THE BETTER WAY

THE TRUTH SHALL MAKE YOU FREE. SEEK AND YOU SHALL FIND IT.

TWO DOLLARS per Year.

VOLUME 2.

"Creeds Without Virtue Are Paltering Vanities."

CINCINNATI, MARCH 10, 1888.

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## THE BETTER WAY.

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### Chas. D. Lahey Pilloried.

To the Editor of The Better Way.

In the Religio Philosophical Journal, of the 11th instant, there was published, with conspicuous headings, an article signed by Charles D. Lahey, charging Mrs. Eliza A. Wells with fraud, asserting that her materializing seances are fraudulent, charging her with having confederates and intimating that she had several aids and abettors in the matter.

These are serious charges, such as a person, whether honest or dishonest, ought to hesitate long before making, unless he has the clearest proof. But Mr. Lahey is careful not to name the confederates nor the aids or abettors of fraud, nor does he claim to have any personal knowledge himself, but bases all his charges of fraud on what he says Mrs. Wells admitted to him!

We, whose names are subscribed hereto, were all members of that circle, and attended the seances which he says were carried on by the aid of confederates (except Mr. Lovell, who has joined since and attended the subsequent seances,) and we have no hesitation in saying that in our opinion there was no possibility of any confederate getting into the seance room during any of these seances, or of personating spirits, or persons developing from an invisible to a distinctly visible form, as the spirit forms did at those seances; and that if Mrs. Wells herself should tell us that those forms were any of them confederates, who got into the seance room and thus appeared to us, we would not believe her. But she positively and emphatically denies that she ever told Mr. Lahey such a thing, or that she ever admitted that she was not a materializing medium, or that there was ever a confederate in her room; and she has made this denial under oath.

Everything else being equal, her word against his would make an equally balanced case, but as this is a charge of fraud, and as every presumption is in favor of innocence and against fraud or crime, the weight of evidence is in her favor, and the charge is not established. Besides, her denial is under oath, which makes it still stronger.

Mr. Lahey shows nothing to corroborate his statements. It is true he has the statement of Dr. Northrup that at times he saw the curtains part at the corner of the cabinet, where, as he says, an entrance was possible, the curtains, as he says, being held by a few tacks and pins--and on one occasion he says he saw a form creeping on the floor.

There were no curtains except in front of the cabinet, which, of course, parted every time a form went out. If he means by "curtains" the cloth on the end forming part of the cabinet, and says he saw that cloth part move, or if he means to say that the nails by which that is fastened to the frame of the cabinet were taken out and put in again during the seances, he says what cannot be true. The cloth was too securely nailed, and the nails were too

thoroughly driven in to be taken out even by daylight, and put in again without a hammer, or even with one without tearing the cloth. No one could have got into the cabinet that way at any of these seances. This is not a mere matter of opinion; it is certain. Nor can we imagine how any form could have crept along the floor without everybody in the circle seeing it. The room was often so light that we could see the figures in the carpet, and always light enough for us to see the carpet, which is a light colored one; and the space inside the circle was not large. Forms sometimes materialized in dark male attire right there in the circle, and dematerialized there, apparently sinking into the floor, and we can easily imagine an imperfect materialization of such a form to appear like a form on the floor, but as we know as well as we can know anything, that no human forms except the medium and the members of the circle ever were or could get into the room while the seances were being held, we do not regard what Dr. Northrup states as corroborating Mr. Lahey in the slightest respect.

And now let us see whether Mr. Lahey's statements would be credible, even if uncontradicted.

He admits that he saw all these manifestations and believed them to be genuine, and we who were present know that he sat in front and had the very best opportunity of seeing everything that was going on. The forms all materialized within a few feet of him, and he was enthusiastic in describing them to be wonderful, and as removing all possible question of the immortality of the soul, etc., and on the 18th of December, before a public audience, he made a speech on the subject, declaring that all question or possibility of doubt was removed. Yet the very next night, before any seance was held, he became certain, as he now claims, that none of them were genuine, and says Mrs. Wells told him so, and that she told him so, because, in searching her bed room in quest of confederates, he put his hand on a human head in a closet. Mrs. Wells says this is false, and there was no such head there; and all the circumstances tend, as it seems to us, to show that she was right.

Mr. Lahey made it a rule to go into that bedroom, from which there is a door running into the hall, every night to see that that door and every other door was securely fastened, after the medium and all the members of the circle had gone into the seance room.

On this occasion he says he found it locked and bolted. The room was always light, and it had in it one closet, the door of which he said stood open, and in that closet he says was a human head. He does not say that there was any human being there, but he put his hand on a human head! Is it probable? Is it not the most absurd thing in the world to ask any one to believe that Mrs. Wells would have a girl or woman standing there in that closet with the door open, knowing that Mr. Lahey was going in there to look and search for persons, if any were there.

Is there anybody with intellect or sense at all, so reckless, or so great a fool, as Mrs. Wells would have been in such a case? If there had been a person there is it probable that Mr. Lahey would have been guilty of defrauding, or aiding to defraud the circle by leaving her there and saying nothing to the rest of us about it? With his ambition to be known as discoverer of fraud, as shown by his subsequent acts, would he not have brought her out and made his proof complete then and there? He says Mrs. Wells was standing in the bedroom near the door opening into the parlor, and that "like a flash she pushed the door nearly shut," and rushed to his side.

Now the truth is; that door opens the other way. It swings around into the parlor, and being in the bedroom she could not have pushed it to, or even

shut at all. So much of his statement, then, is certainly untrue, and applying the legal maxim, "false in one thing, false in all," it discredits all the rest.

Again, suppose he had found a girl in that closet, would Mrs. Wells, would anybody in the world, have volunteered and hastened to admit that she was there to take a part in the seances; that she was a confederate? Is not that the very last explanation of her being there that Mrs. Wells would have given? She would have said she was a visitor who was not allowed to attend, or who did not want to attend the seances, or to be seen, or that she knew nothing of the cause of her being there, or did not know she was there. Any explanation except the one Mr. Lahey says was given would have been more natural or probable than that. Even Mr. Lahey does not charge Mrs. Wells with being a fool. He credits her with extraordinary ability, which is not consistent with this charge of making an admission which would show her to be not more than one remove from an idiot. His whole statement of that pretended occurrence seems to us too absurd to be entitled to a moment's credit.

He says he soon after went into the hall and saw Mrs. Wells in the act of getting the girl out of the house. Instead of that being true, this is what he saw, as we are informed by Mrs. Wells, and which she says she is prepared to prove in court if necessary:

A woman who occasionally does work came to her house that evening, before the seances opened, going into the kitchen which was at the rear end of the hall, not into the bedroom. Just as she went out to go down the stairs, to go home, Mr. Lahey went out into the hall and saw her, but did not speak to her, nor touch her; the woman going down stairs, and Mr. Lahey going into a closet. That, as she says, is the only person Mr. Lahey saw at her house that night, except the members of the circle, and that woman was not in her bedroom at all, not in that part of the house, nor in any room except the kitchen; and Mr. Lahey did not speak to her, as that woman herself will swear.

All of the statements of Lahey and Northrup about confederates getting into the seance room would only show, if true, that they got into the medium's compartments. Even if confederates were in that compartment, they could not get into the empty one in the corner without being seen, and it is from that compartment, or in front of it, that most of the materialized forms came. Nothing that Lahey or Northrup shows would account for those manifestations, and the idea that a person could pass from one compartment into the other without coming out into the room cannot be entertained for a moment. It is absolutely impossible, and no one ever could pass across in front without being seen. If the medium out in the room should hide the white strip in front from those in one part of the circle, those in another part could see between her and that, and could see any form passing. Mr. Lahey's statements, then, do not explain or show how confederates getting in, as he says they did, could have been the form that appeared.

If the seances were conducted by the aid of confederates, or hired assistants, or personators of spirits, and if there are others engaged in the conspiracy, and if the girl he discovered was furnished by "a member of a well known firm of materializers in New York," as he says, is it likely he could not get positive evidence to prove what he says? Can such fraudulent combinations hold together? Do such things ever happen? We all understand human nature well enough to know that such a scheme could never be made to work for a month, nor in such a case as this could it be made to pay.

But it may be asked, what motive could Mr. Lahey have for making such charges, if they are not true? If what Mrs. Wells says occurred in that

room was true, his course is a very natural one. That is, to first make charges against her, and put her on the defensive. But that is something we do not propose to consider. We feel it our duty not only to defend Mrs. Wells, if she is innocent, but we owe it to ourselves to show that we are not encouraging a fraud, and that we have good grounds for our belief in materialization, and in the genuineness of Mrs. Wells as a materializing medium.

It is for these reasons that we formed a new circle, or rather agreed to continue the seances for some time longer, after Mr. Lahey had made his charges of fraud, taking additional, although we think unnecessary, precautions against fraud.

Mr. Lahey imagines, or pretends to, that a young woman can come from the kitchen into the seance room and crawl along under the very chairs we are sitting on, and between our legs and so get into the circle without discovery; and so he claims, outside of this paper, that they sometimes got from the kitchen into the circle, and that, as we understand, he claims they did or could do, notwithstanding the door opening from the kitchen was not only locked every night, but could not be opened unless some members of the circle removed their chairs for that purpose. We now not only see that that door is locked every night, but we keep the room so light that we can see every thing in that part of the room all the time, and sit so close in a circle that the chairs all touch, making it impossible for any person to get under them without removing one of the chairs.

Mr. Lahey also claims that the confederates came in from the parlor, but we now, every night, not only lock every door, and explore the closet and every part of the rooms, but we leave the light burning in the parlor, and it shines right into the seance room, so that if a cat or rat should come into the room we would see it.

Therefore no confederate can now get into the room, yet we have manifestations of the most extraordinary character every night. There are two compartments of the cabinet, so constructed and divided by a net that no one can possibly get from one compartment into the other, yet with the medium in one compartment, forms come out of the other every night; forms too, of different sizes, and even materializing on the floor outside of the cabinet.

Mr. Lahey says the medium passes from one compartment into the other by coming out into the room from one, and going across into the other on the outside; but we have nailed a white strip on the front between the two compartments, from the top of the cabinet to the bottom, and no form could pass that without being seen by every member of the circle; and no form has on any night so passed that strip to go from the medium's compartment into the other.

Without going into detail, we say that forms do materialize there now at every seance, and that no confederates are there, nor can they get in there; and we know, therefore, that the materializations are genuine.

Mrs. Wells, then, being a genuine materializing medium, she has no occasion to hire confederates, and we cannot imagine any reason why she should say that her seances are fraudulent, and that she herself is a fraud, or why she should hire or have confederates. This alone, we think, is a sufficient reason for believing that she has never had a confederate, and never admitted that she had.

Why should she admit to Mr. Lahey that she is not a materializing medium and still go right on with her seances, declaring to every body else that she is, and offer to submit to any tests to show that she is, and proving that if she did tell Mr. Lahey so, she told a falsehood?

Mr. Lahey says, as we are told, that he can find the confederate, and if

what is stated in his article is true, that she was caught at Caffrey's, he can find her if there is such a person. Why doesn't he do it? He says Mrs. Wells gave him the name of the person who furnished her. Why doesn't he tell who that person is? He speaks of other confederates, aids and abettors. Why doesn't he name them? He speaks of one confederate that helped to make up the circle. Why doesn't he name that person? It is due to himself, and to the other members of the circle, that he should do this.

He says there were times when he is satisfied he locked the confederate out, and that Mrs. Wells then did it all herself. But there was no night when things were not done that could not be done by one person, unaided by either confederates or spirit forms. This Mr. Lahey would have admitted at the time.

He says in his article that "one evening when, after the seance was fairly begun, the control was seized with a fear lest the bedroom door had not been bolted; Mr. Sykes went out at her request to attend to it," and that, if he recollects right, we had a fine entertainment that night. We, none of us, know of any such occurrence, and Mr. Sykes for himself (and he signs this paper) indignantly denies that it is true or that he ever on any occasion left the room during a seance, or that there is any foundation for the statement, and really there never was any occasion for such a search or fear, as Mr. Lahey every night, locked or bolted every door the last thing, and carried the keys himself, or pretended to do so. The door, therefore, could not have been unfastened, unless he purposely left it so, nor could any confederate ever have got in unless let in by him.

Mr. Lahey charges and pretends to believe that the confederate got into the seance room by creeping down the narrow way leading from the parlor to the seance room, and that he got in by taking out a few pins at the corner. Mr. Lahey must know better than that. If he does not, we do, as we know that the cloth forming that end of the cabinet was not fastened with pins, but was firmly nailed to the framework of the cabinet; nor could one have got in in the way he says Mrs. Wells said that the confederate got in; that is, by going around the organ, because besides the impossibility of one coming around and thus passing right into the open circle without being seen, one end of the organ always sat against the door, and no person could have gone around it. His quotation from his diary, showing how a form materialized, which he now claims is the woman he touched in the closet and saw in the hall, shows an act that no mortal could perform.

He says, the "medium came out and stood within three feet of me, bent over and held one hand just above the floor. Suddenly there seemed to grow up out of the floor a bit of lace. The hand took hold of it gently, drew it upward, when a form was projected suddenly, as if shot out of a trap. But, strange to say, the motion was not perpendicular, but diagonal. It was a complete human figure, small, with hands a beautiful shape. It seemed to sway in mid-air; then waved a kind of welcome to the circle, and in a weird manner, altogether indescribable, turned and embraced the medium, and both entered the cabinet."

Yet this form, he says, was a confederate, "a creature of flesh and blood." We submit whether any such thing as that could be done by a mortal, or, if it could, whether it could be done in the presence of seventeen persons, and within three feet of some of them, and one as smart as Mr. Lahey, and no one discover the deception.

It should be borne in mind that this form materialized in white, so that its very first appearance, and its entire form, as it formed and appeared, were distinctly visible to everyone.

Does he not right there furnish evidence of the genuineness of the manifestation stronger than any contrary proof furnished? He does not show how it is possible for Mrs. Wells and a confederate to do that, nor can he. He does not pretend to explain how it was or could be done by a human being. He admits that Mrs. Wells is a good test medium, and a clairvoyant. He gives her credit for being a medium of extraordinary power, as one being able to see and converse with spirits present--certainly a very high order of mediumship--and he says that by thus being able to see and converse with spirits present she is able to falsely personate these spirits and thus deceive people. This, as we think, is a higher order or phase of mediumship than materialization, and being such a medium (and these are powers that she is generally credited with), is it likely, is it possible, that she would perill her reputation and ruin herself by pretending to be a materializing medium, and attempting by the

aid of confederates to conduct bogus seances, the failure of which would be only a question of time?

Mr. Lahey admits that he proposed and offered to keep his knowledge of her frauds a secret, saying he would not betray her, and that he went into the circle and asked her to go on with the seance just as if it was genuine, thus aiding in deceiving and defrauding us, if, as he says, the seances were fraudulent.

We have never for a moment believed they were fraudulent. We find nothing in his article explaining, or showing, those manifestations we have seen to be fraudulent. A detailed statement of what we have seen would make an article too long for publication in a newspaper; yet if at the subsequent seances--the series now being held--we had not had genuine materialization, after taking the extra precautions we have taken, and do now take every night, because of what Mr. Lahey and Dr. Northrup have written, we should not have made this statement, nor written anything on the subject. As it is, we subscribe and publish this as a duty we owe to ourselves, to Mrs. Wells and to the cause of Spiritualism.

HENRY J. NEWTON,  
MARY A. NEWTON,  
ERASTUS H. BERNER,  
E. MEEKER,  
M. E. LEWIS,  
M. A. LEWIS,  
S. C. KELLEY,  
C. P. SYKES,  
JOHN W. LOVELL,  
C. HOW.  
Dated February 24, 1888.

### Pentecostal.

The Rev. Pentecost, of New York, is severe on parasites. He preached a sermon the other day on these insects. Here is one paragraph:

"Lastly, there are the religions or the spiritual parasites. They are the people who would not wait for their own salvation. They want it all prepared and ready made beforehand. They are the ones who want their minister to think about their religion for them, and who argue that it is no use to pay a parson if the parson can't attend to their salvation. They crawl into a church, or a creed, or a doctrine like the parasitical hermit crab, and under its shelter simply wait for salvation. This is salvation by suction. In this class are the feeble human parasites who think that by simply clinging to Jesus, and without an effort of their own, they will be saved.

"Jesus died and paid it all, All the debt I owe."

"That is their hymn. It is the hymn of the parasite. Nothing is so singular as to hear a company of women singing:

"Safe in the arms of Jesus, Safe on his gentle breast."

"It is the hymn of the parasite."

### "Tired."

To the Editor of The Better Way.

The celebrated Ralph Waldo Emerson once wrote: "Beware when the great God lets loose a thinker on this planet!" I infer from the wisdom pervading the article from your tired correspondent from California, that the time of danger has arrived which the queer Ralph had in view. The thinker is loose, and bombards us with gods and mountains, moons and telescopes, priests and turkeys, etc., until we feel like hiding our puny heads beneath some puny shield and wait till the storm goes by. Terrible, is it not? to have a hash made of all the worn out infidel trumpery of the past dark ages and showered upon us as the sanity and wisdom of the present luminous day. Truly, the thinker is loose, without bridle or halter, and the less he knows, the more he thinks, and the worst of the case is, he thinks so fast that it is not possible for him ever to know anything. What seems to set the thinker going like the spring of a Yankee clock, is that the old poets called the moon a lamp to rule the night, and somebody's telescope has found it picturesque and pretty. Well, my study lamp here before me has figures on it, and the shade has landscapes, etc. The gods forbid that it shall set my brain whirling and whirling like that of your tired thinker.

It is not possible that myriads of spirits should live in constant communion with mortals without a governor in the spirit world. He who knows nothing about the government of the spirit world, knows nothing really about Spiritualism. He who knows nothing about the Christ Spirit, who has at various times manifested through various media to mortals, and finally through the greatest and best loved medium, Jesus of Nazareth, will always be so tired of Christian Spiritualism that he will never reach to any high position among the bright spirits of the spirit world. And that, because through Him are taught those principles which alone can harmonize his spirit and make it acceptable company where all is perfect purity and perfect brightness. C. E. O.



MARIE ANTOINETTE.

Are the Unfortunate Queen's Emeralds in Washington?

A Remarkable Story of Some Marvellous Jewels—How They Came to the Possession of an Old Virginia Family—Residing in the National Capital.

The mention of emeralds and Marie Antoinette recalls a strange story told the New York Graphic some time since, which, as it relates to emeralds, and some, too, reputed to be of marvelous size and purity, will bear telling in type.

In the northwest quarter of Washington and on the upper edge of the most fashionable section there stands an old-fashioned three-story house, built about fifty years ago. Except that it is old-fashioned and seamy, there is only one thing to call attention to it, besides its being the home of a reduced yet well-known Virginian family. That one thing is the fact that a back window on the second floor is always closed tight with a pair of heavy outside iron shutters, in the top of which there are two small light-holes.

A Southern gentleman living on his wits somewhat though not in a disreputable sense, told the incidents herein narrated. He knows the Virginians, who are still possessors of a small property and among the family a couple of Government appointments. He was aware that there was a room in the dwelling which was never opened, so far as visitors knew. The door thereto was heavily molded and evidently had a strong lock on it. In the course of a friendly conversation he mentioned a visit to the Chinese embassy (not the present one). In the course thereof the host, one of the accomplished attaches, who spoke English perfectly, led him to his private sitting-room. The conversation accidentally turned on gems, on which subject the Chinese diplomat proved himself an adept. He showed his visitor a large number of rare jewels, diamonds and other stones, some of them of a most costly character. He was a gem collector, and, being very rich, could readily gratify his most extravagant wishes. His visitor remembered afterward that as he told the incident quick glances passed between members of the family. A few days passed by and he was waited upon at his office by one of the male members, who asked, after exacting a pledge of secrecy, if he could bring the Chinese attaché to the house with the iron-shuttered window in order to examine some very rare and valuable jewels.

Of course this was done. Both gentlemen, American and Chinese, went on their call in quite a flutter of excitement. The hour set was late in the evening. They were met at the door by the two gentlemen of the family. None of the ladies were visible, nor their one servant either. After removal of hats and coats the callers were asked to go up-stairs. They were taken to the strong-room, as it turned out to be. The door when they entered was observed to be heavily lined with steel plates. Its lock was a combination one. A light was burning within. The iron shutters were closed, as usual. There was nothing in the room but an iron stand, bolted to the door, supporting a small iron safe. The door was closed behind them. On the stand lay two cocked revolvers. The visitors were men of nerve, and one had been a dashing cavalry officer and was scarred with a score of wounds. The Chinese diplomat ran through them. One of the brothers opened the safe, and the other stood where his hands could readily grasp the revolvers. A few seconds, and then appeared a jewel-box, from which a small parcel, carefully wrapped in soft leather and cotton, was as carefully removed.

Opening this, there were exhibited to the astonishing eyes of the callers several large emeralds and evidently of great purity. The Chinaman trembled with excitement. He declared as the largest one, as big at least as a good-sized pigeon's egg, was placed in his hand that he had never seen any thing like it, while telling also of wonderful gems that he knew of in China. The emeralds were cut in an antique style. There were a dozen of them, and all remarkable for their beauty and size. The Chinaman was allowed to examine them all carefully. He did so with the utmost minuteness and delight. All the time the closest watch was kept, and the brothers, as well as the visitors, seemed to feel relieved when they were all outside the door going down the staircase.

And this was the story of their possession of such wonderful jewels, told them and afterward by the Virginians: Their paternal great-grandfather was a military surgeon. Just as the French revolution was beginning, he was in Paris, greatly interested, too, in all the stirring events of the period. He had apartments in the house of a physician who had some court practice, and yet was scarcely a radical. He was involved heavily as a gambler at the time, and borrowed money to a considerable amount of his American friend. When the revolution became violent, the Frenchman came under suspicion on both sides. One day he brought to the Virginian, then about to return to America, a small jewel-box and showed the emeralds which had been exhibited to the visitors. He insisted upon his creditor taking them to America, where he promised to come also. Suffice it to say they were brought to the Virginian's home. The French physician was never heard of afterward. The possessor of the emeralds held a transfer memorandum of them, and his family had held them in possession ever since. They had become both a fascination and a terror to the family, which had apparently gone down the hill of well-doing in guarding a great fortune they were unable to utilize.

The Chinese gentleman was eager to buy. Difficulties arose at once. The possessors were unwilling to trust an expert with their secret, or to carry the gems out of their hiding-place. The attaché desired to have expert testimony as to value and purity before he expended a princely fortune. Some inquiries were cautiously made as to the history of the remarkable emeralds. All known gems of that class were located except those of the unfortunate Queen of France, whose necklace had apparently disappeared absolutely from the face of the earth. The Chinese gentleman was recalled home or sent somewhere else shortly afterward. He did not buy.

That much and no more the Graphic knows. So far as it is aware the marvelous gems are still in Washington.

THE HOUSEHOLD BUDGET.

Gum Arabic, one-half ounce; powdered gum tragacanth, one-half ounce; acetic acid, twenty drops; with one and one-half ounces of water, will form a paste by which paper may be pasted to wood or any thing else.

There is no better mode of cleaning dirty glass bottles than by paring a raw potato, cutting it into small bits, and putting them into the bottle with cold water. Shake it smartly till the fur is quite gone, and then rinse with clean water.

BROWN BREAD.—One bowl of Indian meal, one bowl of rye flour, one bowl of sour milk, one large cup of molasses, one teaspoonful of soda, one teaspoonful of salt. Steam two and one-half hours and bake from twenty minutes to one-half hour.

If one gets choked or is strangling on a fish bone, bit of oyster shell or other food, break an egg as quickly as possible and give the strangling person the white—do not beat it—and it will almost certainly dislodge the obstruction, whatever it may be, unless it has made its way into the windpipe.

POACHED EGGS should be done in a pan, for the purpose, with a tin slip bottom. Break the eggs into a tea saucer, observing not to cut the whites with the shells. Let the water boil, put in saucer and all, and turn them gently from below them; in one minute they are done. Lay them on dry toast or serve in cups, and eat with salt, pepper and vinegar.

SOMETIMES ground glass stopples of bottles become, from one cause or other, fixed in the neck and can not be removed by pulling or torsion. An effectual method is to wrap a rag wet with hot water around the neck, and let it remain a few seconds. The heat will expand the neck of the bottle, when the stopple can be removed before the heat penetrates the stopple itself.

VARIETY CAKE.—Take two eggs, one cup of sugar, one-half cup of butter, one-half cup of sweet milk, one-half teaspoonful of soda, one teaspoonful of cream tartar, two cups of flour. Take one-third of the batter and add one teaspoonful each of cinnamon, cloves and allspice, and one-half teaspoonful of chopped raisins. Bake in three layers; put dark in center; put together with frosting or jelly.

It is not generally known that poultices made of Indian meal are quite suitable for application in internal inflammations, such as pneumonia, pleurisy, inflammation of the bowels, etc. It is used in the form of hot mush, prepared just as if it were to be eaten. If one part of mustard is added to four parts of meal, the poultice will excite a moderate irritation of the skin, but can be kept on for hours without blistering.

CONNS may be nipped in the bud by a prompt treatment with kerosene oil. Cut the corns down as much as possible without making them sore, then rub on the oil, night and morning. If the corns make their appearance between the toes, wet a piece of tissue paper with the kerosene and put this between the toes over the corns. Keep it there all day while the feet are dressed and renew it night and morning. If the corns are young they will speedily vanish. Those of long standing will finally succumb.

THE RUN OF THINGS.

The Standard Oil Company has a scheme to build a pipe line from Chicago to New York.

The difference in time between London and New York is five hours, London being ahead.

The newly developed coal fields in West Virginia prove a formidable competitor to the Pennsylvania coal fields.

ELECTRICITY is to be utilized to obtain salt.

TALCUM.—An immense siphon will be used.

THE losses by fire in the United States during the year 1897 are estimated at \$130,000,000, being about \$15,000,000 more than during the previous year.

THE Treasury Department has decided that dog fish oil brought into the United States by Indians residing in British territory is exempt from duty under the law.

THE American Shipping Convention, held in Washington lately, adopted resolutions urging Congress to revive our commerce by giving bounties to American vessels. The convention was largely attended by prominent representatives of the shipping interests of the country.

THE Dominion Government has completed arrangements for the transportation of mails on the new route between Great Britain and Japan, via the Canadian Pacific railway. Vancouver will be made a postal center under the new arrangement, and all foreign mails coming East and destined for the United States and Canada will be distributed from there.

ACCORDING to the *Alta*, of San Francisco, California has a very "onery" State seal. "Upon its face," remarks the *Alta*, "is an impossible female, exposing a Goddess of Liberty leg, with a headdress no woman would wear. Alongside of her is a stumped bear nosing a cactus, while in the middle distance is a placer miner brandishing a pick-axe, and in the back distance is a sheet of alleged water occupied by a few schooners." It thinks this seal is as vacant as a bungle of any thing suggesting the present resources of the State, and it calls for a new seal for new California.

PUNS AND PUNGENCIES.

HIGH gas bills are said to be the result of a disordered meter-gas-trick fever, for instance.

"AND Smithkins plays in the band! Why, he couldn't blow a hot potato!" "That's what he does; he blows the tuba."

It takes a Legislature to change a man's name, but a minister can change a woman's. It's one of the things that hasn't been parceled out fairly.

WHY is a city called a "she"? Because there is always more or less bustle about it. Besides a city has outskirts, and a "he" could not under any circumstances have skirts of any kind.

WHEN an Irishman went into a Chinese laundry and told the Mongolian in charge to hurry up his washing, because he hadn't a clean shirt bosom to his back, that was a bull in a China shop, wasn't it?

JONES asked his wife: "Why is a husband like dough?" He expected she would give it up, and he was going to tell her that it was because a woman needs him; but she said because he was hard to get off her hands.

"MARRIAGE," says John Seldon, "is a desperate thing; the frogs in *Æsop* were extremely wise; they had a great mind to some water, but they would not leap into the well because they could not get out again."

"Ma, do you know that whenever I look at Uncle Henry's head, I imagine I'd been to Germany, calling on some of the royal family?" "How do you account for that, my son?" "Why, his head's so bald, you know, I can see the crown prints."

SCRAPS OF SCIENCE.

AN electric needle has of late been successfully employed in the removal of moles and other excrescences from the human skin.

THE straphanthus, a climbing plant of Africa, called by the natives, *kombé*, is finding its way into the European markets as a poison.

A WRITER in a scientific paper asserts that any one may, while holding the breath, handle with perfect safety the liveliest kind of a wasp.

ABOUT one-fourth of a human life is spent in the period of growth; and this implies not merely addition of material, but assimilation, re-formation.

COMPRESSED gas is being employed with good effect in the illumination of buoys at sea. Some of the buoys have been designed to carry a six months' supply.

WITHIN the shell of the egg is contained every element necessary to the sustenance of human life. According to scientists the egg contains more brain food than any other article, and are, therefore, the scholar's fare.

THE fact that saliva, or rather its constituent element, called ptyalin, converts starch into sugar, has been proven by careful experiment. It has also been shown that severe digestive disturbance results from a deficiency of saliva.

A NEW steam generator in England is arousing a great deal of interest because of its great efficiency. It is run on the pressure instead of the draft principle. This obviates the expensive tall chimneys and costly methods of firing now in use. It is simply done by forcing an increased amount of air into the fuel.

IN Zurich, Switzerland, the results of compulsory vaccination have been eminently satisfactory. Since the repeal of the law, however, the reports show that out of over one thousand deaths two were caused by small-pox in the first year, three in the second, seventeen in the third and eighty-five in the fourth year after.

A CURIOUS geological phenomenon has been noted in the Cordillera of the Andes mountains. As a result of the observations made upon the altitude of prominent points, it has been found that certain peaks have diminished from seventy-six to two hundred and eighteen feet in the last one hundred and twenty-two years.

THE most powerful telescope in the world, with a capacity of two thousand diameters, in the opinion of scientists, will, when directed upon the moon, show any object that has a bulk of three hundred square feet. For instance: If there be any such structure as the Capitol building at Washington on the moon, it can be distinctly seen.

A CORRESPONDENT of a journal of science says: "I became interested in the vocabulary of my boy, thirty months old, and for one day noted all words used by him, except proper names. No effort was made to exhaust the child's stock of words by questioning. He used three hundred and fifty-two words, of which fifty-four per cent. were nouns, eighteen per cent. verbs and eleven adjectives. It is probable that the child's entire vocabulary of dictionary words includes four hundred or more." And yet it is recorded that Shakespeare, with his wealth of words, employed but fifteen hundred.

BUSY BUZZES.

ALASKA ships cranberries to Eastern markets.

A ROOTBICK factory, recently started in Maine, expects to work up 2,000 cords of wood this winter.

THE consumption of sugar in the United States last year was 1,392,999 tons, the largest for six years.

THE public debt reduction during December was \$15,250,000, and the reduction during the year \$117,016,000.

It is estimated that \$2,500,000 of Buffalo capital is now invested in building new lake vessels for next season.

It is estimated that \$8,100,000 was spent for bustles in this country last year. They were not made of greenbacks either.

The tanning of bo-constrictor skins forms a branch of industry in Hamburg, N. J. They are made into pocket-books, principally.

THERE are about 300,000 people engaged in keeping bees in North America, and the honey product is 100,000,000 pounds, valued at \$15,000,000.

DURING the year 1887 eleven and a half tons of postage stamps—nearly one hundred and seventy million—were sold at the New York post-office.

The olive industry is growing in favor in California. A large tract of land in Fresno County is to be laid out by enterprising vintners, who propose to carry on operations on a large scale.

INDUSTRIAL enterprise is still gaining courage in the South as the season progresses. A new silk factory is to be erected at Wadesboro, a woolen factory at Fayetteville, a cotton factory at Abbeville, S. C., and several furniture factories.

PETROLEUM statistics show that 53,000 wells have been drilled in Pennsylvania and New York since the discovery of petroleum, at a cost of \$200,000,000. These wells have produced 310,000,000 barrels of oil, which were sold at the wells for \$500,000,000.

THE total amount of trade in the world, including imports and exports, amounts to about \$1,800,000,000, eighty per cent. of the whole being in the hands of eight countries—the United Kingdom, Germany, France, United States, Belgium, Holland, Austria and Italy.

CALIFORNIA is proud of her record for 1887. Three hundred miles of new railroad were laid, the assessed value of property increased \$132,000,000, the wine and brandy product was larger, 50,000,000 pounds of canned goods and 30,000,000 of green fruit were shipped, and there never was such a year for tourists.

LEAP-YEAR SQUIBS.

GIRLS don't resort to sealed proposals during the year. Come down upon them with the directness of an avalanche.

SEVEN engagements were made at a leap-year party at Woodland, Cal., the other night where only fourteen couples were present.

GIRLS know only one quarter as much about courting as boys, because they have only one year in four in which they are allowed to practice.

THE girl who owns a fast horse and a comfortable cutter and who has a proper appreciation of the advantages of leap-year should be a stranger to sorrow.

"I EXPECT the hop crop will be very large this year," remarked Squidgito to a Pittsburgh brewer. "Why?" was the interested question. "Because it is leap year."

MISS ETHEL.—"And so you are really engaged to Mr. Sampson, Clara?" Miss Clara (blushing).—"Yes, it all happened last evening." Ethel.—"What a blessing leap-year is, dear."

WORTHY OF NOTE.

DURING a recent storm at the mouth of the Columbia river, in Oregon, the waves dashed over the top of the light-house, 100 feet above the sea level, and extinguished the light.

THE importance of soft water for domestic purposes is illustrated by the experience of a large London asylum, in which a change from hard to soft water has resulted in an estimated annual saving in soda, soap, labor, etc., of more than \$4,000.

IN cutting down an old apple tree in his orchard a Connecticut man found a squirrel's nest and in it a watch and chain which he had lost last summer. Whether the squirrel had carried it there or not is the question which he is now laboring hard to solve.

WHEN a Mr. Blank, of Buena Vista, Ga., became engaged to his present wife a number of years ago he gave her a yearling heifer in lieu of an engagement ring. This living pledge of their troth has given forth increase until the lady now has a handsome herd of cattle.

A GENTLEMAN in Taylor, Ga., while taking care of his horse, dropped his big pocket-book from his coat. He picked it up and laid it in the manger until he should have finished his work; but the horse took a liking to it, and chewed and swallowed the contents, excepting \$30 in gold. Over \$400 in greenbacks went down the good steed's throat.

A PECULIAR feature of Long Lake, in Wexford county, Mich., is that it gradually rises and subsides once every few years. It has been rising for the past four or five years, and the Grand Rapids & Indiana railway has been obliged to abandon its old roadway along the shore.

A FARMER of Clarence, Me., lost a cow more than a month ago, and after searching in vain for her came to the conclusion that she had been stolen. A few days ago, while he was pulling straw from a stack, his hands came in contact with an animal's tail, and following it up, he found that it belonged to his long lost cow. The cow appeared none the worse for her long imprisonment.

A HANDSOME girl of sixteen, who lives at Arkright, N. Y., has never seen the world by daylight, though enabled by lamplight to see and read as well as any body. Up to the age of four or five years she was believed to be totally blind. The parents noticed that after the lamp was lighted she gave evidence of seeing, and gradually this power of sight grew upon her, until the little one played with her dolls and toys with artificial light as eagerly as other children by daylight.

CURRENT CHURCH ITEMS.

THE National Women's Christian Union now numbers 300,000 members.

THERE are now Young Men's Christian Associations at Jerusalem, Beyrout, Damascus, Jaffa and Nazareth.

FIFTY years ago the Scriptures were circulated in 130 languages; now they are circulated in 280.

THE agents of the Bible Society in Tokio, Japan, can scarcely meet the demand for the Bible in that city.

ILLINOIS has a Presbyterian church composed wholly of women. They have just built a neat edifice, and paid for it.

THERE are 800 Sabbath schools in Dakota. Of this number the Congregationalists have 155, with over 10,000 pupils.

A MISSIONARY writes from Japan that if missionaries attempt to be economical they can have very little influence. If they do not live in good style the people despise them.

DURING the reign of Queen Victoria the Church of England has built 6,000 churches.

THE apostle of the Lutheran church, Dr. Henry Melchior Muhlenberg, organized his first congregation in this country at Trappe, Pa., one hundred and fifty-four years ago, and there, just a hundred years ago, he was buried. The quaint old church stands unchanged except by moss and time's decay, and there the other day a centennial memorial service was held.

EX-MINISTER TAYLOR, who recently returned to this country from Liberia, in speaking of missionary work in Africa, said the other day: "I boarded with a civilized man who had three children and a wife. The man belonged to one church, the wife to another, and each of the three children to a different one. Why? 'Oh,' he said, 'when the societies send over good things we can get some of all.' That father had only one regret, and that is that he had no more children."

LEGISLATIVE NOTES.

BILLS authorizing women to vote at city elections have been introduced in the New York Legislature.

THE Pension Appropriation bill, reported to the House of Representatives recently, covers a total sum of \$80,375,500.

THE Legislature of Washington Territory has re-enacted the Woman's Suffrage law, but exempted women from jury duty.

THE House of Representatives has passed a bill appropriating \$50,000 to enable the United States to participate in the Melbourne Centennial Exposition.

A BILL has been introduced in the New York Assembly which proposes to repeal the Half Holiday law and make every Saturday in July, August and September a legal holiday. There is a growing popular sentiment in favor of the repeal of the law in question.

THE Speakership of the Lower House of Congress has been filled by four sons of Massachusetts. The portrait of one of these, Mr. Winthrop, was presented to the House of Representatives a few years ago. The House lately received portraits of the other three, Theodore Sedgwick, J. B. Varnum and N. P. Banks.

TWO bills providing for the punishment of bigamy and polygamy in Utah, and virtually re-enacting the Congressional legislation on those subjects, have been introduced into the Legislature of that Territory. One of the bills originates with a Mormon. It is said that the Mormons are so anxious for Statehood that one of the bills will be passed.

MR. STEWART, of Nevada, has introduced into the United States Senate a bill to establish a National university in Washington for the education of teachers. Tuition, rooms, board, books, stationery, etc., are to be furnished to the students free of charge. The course of education is fixed at four years. The President is empowered to appoint to the university fifty students, and each Senator, Representative and Territorial Delegate shall appoint one student, a resident of his State or Territory, each year. Both males and females are to be admitted, and the regents are directed to see that the membership is equally divided between the sexes.

AMONG FARM FOLK.

WINTER is an excellent time for farmers to read up and think about public questions. Don't postpone it till the heat and excitement of next year's election.

A CONVENIENT way of smoking meat is thus described: Take an old stove and set outdoors, arrange a large box so as to receive the smoke through a length or two of pipe, and hang the meat within the box.

MOST farmers feed too much grain through the winter. The horses do not need to be kept so fat. Take away half the grain and feed chopped carrots in its place and the horse will keep just as well and be better prepared for spring work.

SOMETIMES land may be profitably plowed in winter when slightly frozen. A thin slice of frozen earth is no serious obstruction to the plow with a good cutter in advance, nor is it any injury when turned to the bottom of the furrow. Rather curiously, it makes the land warmer and dryer early in spring than it would otherwise be.

IF hens look droopy, grow thin and will not eat, examine their heads and necks well, and you may find not only the little mites but big gray lice at work on them, in which case grease them well or use insect powder freely, and give the hen-house a thorough overhauling so as to stamp out the whole trouble at once, if possible.

"BOOK-FARMING" is no longer being ridiculed as heretofore, for the reason that farm literature within the last few years has placed the husbandman in possession of information that has proven highly beneficial, and through reading the farmer is brought into closer relationship with those of greater educational advantages.

FOR swelling in a horse's leg caused by standing in the stable, do as follows: Keep the bowels in an easy condition by feeding oats, linseed meal, etc., and place salt where the animal may get it when in the stable. Bandaging is useful, but the bandages should not be rolled on too tightly, a light, firm and even pressure being required.

AN ingenious plan to save a dying pear tree was adopted in the garden of L. M. Chase, of Boston. The mice had gnawed the tree so that it seemed bound to die. Mr. Chase planted four small trees around it, and close to it, cut off the tops, pointed the ends, and making incisions in the bark of the pear, bent the small trees, and grafted them upon the dying trunk. They all lived, and that tree draws its nourishment from the small ones.

IN the winter it is necessary, thinks a writer in the *Mirror and Farmer*, to confine cows much in warm shelters, and even in summer, especially when soiling is the practice, the cows will be in their shelter not a little. The successful dairyman will give the greatest attention to stables. In fact, the success of the dairyman, while by no means altogether due to it, is usually measured by his study of sheltering and the wisdom and care he shows in the building and care of cow stables.

TO PREPARE an acre or more in a short time for cabbage or any other crop requiring high fertility, proceed as follows: Manure well and plant potatoes, dig these in good time and sow rye; spread manure on the rye in winter evenly; in the spring plow under the rye and manure to bury them; apply ashes and superphosphate, harrow thoroughly, and the land will be ready for cabbages, early corn or squashes. Repeat this course as nearly as practicable, plowing deeper each time.

THE farmers of Prince Edward Island fatten their swine largely on potatoes, having a large surplus of that product which they can thus advantageously dispose of. They do not feed the potatoes raw, but boil them till done, then a mixture of wheat bran and ground barley is mixed with the boiled potatoes and all mashed together. Two fulfins of bran and barley are sufficient for two bushels of potatoes. But this pork, though more excellent in quality than corn fed pork, can not compete with it in cheapness.

LARD should be tried over a slow fire and remain until the scraps become crisp and brown and all the watery particles are evaporated. A handful of slippery elm bark is sometimes put in by old-time people, but is not necessary, and its use is not common. Stoneware jars are the best things to use when it is to be kept a long time, and a dry cellar or a cool room is a suitable place, but a damp and mouldy cellar should not be used. Leaf lard and fat pieces may be rendered together, but the fat from the intestines should be kept by itself.

DRIFT FROM ABROAD.

JAPAN produces about 900,000 tons of coal a year. The principal fields are in the vicinity of Kinshin and Yesso.

IT is now an imperial regulation in Brazil that persons who die from yellow fever shall be cremated, the state bearing the expense.

A REMARKABLE costume was lately displayed at a ball in London by a lady of great wealth and beauty. The striking feature of it was a skirt completely studded with small birds.

ALASKA, it is said, is the home of very large and bloodthirsty mosquitoes. In summer the smaller domestic animals are sometimes killed by them, and men preserve their lives only by thickly covering themselves from the vicious insects.

A GERMAN explorer of Central Africa, recently returned to Vienna, said he would have been slain by the natives had it not been for his wife who accompanied him. They had never before seen a white woman, and regarded her as a supernatural being.

KING KALUAUKA, of the Sandwich Islands, is having almost as many troubles as the Czar of Russia or any other real monarch. The Reform League of Honolulu has just been compelling the King to make a number of appointments which were obnoxious to him under threat of having his sister placed on the throne.

OFFICIAL returns in 1886 gave New Zealand a total population of 620,451. There were seventy-four boroughs in the colony, only one of which had a population of 30,000. Out of the whole population of New Zealand 51.89 per cent. are native born, 21.73 come from England, 9.48 from Scotland, 8.89 from Ireland and 0.34 from Wales.

ALTHOUGH girl-babies are scarcely considered worth bringing up in China, the women of the working classes there hold their own much better than in most Asiatic countries, and even some European countries. They work in the fields with their husbands, but the heaviest and most disagreeable tasks are not imposed upon them.

IT takes nearly one hundred million foreign eggs a month to keep the English in cakes and puddings. The matter of the protection of the English hen from the competition of the pauper fowls of France has been thought so serious that even Gladstone has paid some attention to it. Experts estimate that the consumption of eggs in England is one hundred a year for every person. Nearly fifteen million dollars is paid every year for the eggs imported into the country.

RICH IN YEARS.

MRS. CHARLOTTE CAIN, of Milton, Mass., is ninety-four years old, and has a great parrot which is not less than fifty-five years of age.

DAVID SIX, of Monongahela Township, Green County, Pa., will be one hundred years old next spring. Mrs. Atwell, of that county, is one hundred and three.

MRS. LYDIA WATSON, of Leicester, Mass., whose one hundred and first birthday has just been celebrated, is in excellent health. Her form is erect and she has a fine appetite and digestion.

MARY YOUNG (colored) died at Knoxville, Tenn., on the 8th inst., at the advanced age of one hundred and twenty-five years. She was born at Fairfax, Va., and lived there most of her life as a slave.

MR. AND MRS. JAMES GOLDSBURY, of Weymouth, Mass., have recently celebrated their sixty-first anniversary of their marriage. Mr. Goldsbury, though ninety-one, goes to the barn daily and takes care of the stock.

TIMOTHY BACON, who voted for Andrew Jackson and all Democratic Presidents, candidates since, is living in Barre, Mass., bearing the weight of one hundred and twenty winters. His health is good and his mind clear.

THOMAS FORD, of Clifton, Staten Island, celebrated his one hundred and fifth birthday on the 28th of December last. He is an industrious driftwood catcher, and a split up a log as quickly as most youngsters.

ISRAEL WHITE, of Washington County, Pa., claims to be the oldest citizen of a State. He was born in 1776, was a soldier in General Jackson's army at New Orleans, and asserts that a bullet from his musket killed General Pakenham.

WILLIAM CLARK, a veteran of the Mexican war, who is living at Sharon, Pa., at the age of ninety-four years, knew Daniel Boone and General Harrison well in his youth, and was on intimate terms of friendship with Henry Clay and General Scott.

JENNY LIND's singing teacher, Mr. Bergh, is still living in Stockholm, at the age of eighty-four. The subject he enjoys speaking upon is that of his famous pupil and her successes. The very mention of her name brings tears of enthusiasm and affection to his eyes.

WATSFIELD, Vt., has its share of old folks. It has eight couples who have been married over fifty years, seventeen persons between eighty and ninety years old, four between ninety and ninety-five, and five native citizens over seventy-five years of age.

DAVID HYDE, who fought at Waterloo, attended the funeral of the Duke of Wellington and witnessed the coronation of Queen Victoria, was a lodger at one of the Boston police stations the other night. He is ninety-six years of age and a man of unusual intelligence and good manners.

ZELL BABA, the last of the Janissaries, died recently at Serajawo at the age of a hundred and two. When the Janissaries were massacred, in 1830, by order of Sultan Mahmood II., Zell BABA alone escaped and fled to Russia. He subsequently returned to Serajawo, where he earned his living as a schoolmaster. He was the author of a book of Persian poems, which much read in the East.

MIRTHFUL MATTER.

"So you are the friend of the world man?" "Yes, sir, I am. I clip off coupons to encourage the poor men who work their lives away making shears."

BUTCH had recourse to the sword, to a bow and arrow, and Washington's pealed to the God of battles; but when woman strikes for liberty she uses a thing she can lay her hands on.

The small boy takes his little sled. With bells that jingle gaily. And when against a tree he's sped, He's picked up on a shingle.

—*Nebraska State Journal*

ONE pleasant day last summer a well-known Glasgow minister strolled down the Green, and, taking a seat in a spot, settled down to enjoy a smoke. A member of his congregation happened pass that way discovered him in the act, asked him if he was offering incense to Satan, to which the reverend gentleman replied: "Yes, but I didn't know he was near."

"So you always manage to put up your Tartar of a wife?" "Oh, yes! I have lots of fun together." "How is that?" "Well, you see, my wife, when she gets to a passion, is in the habit of throwing me any thing that comes in her way. By the time she hits me, she is pleased, and at the same time she misses. I am pleased; and that is never short of amusement."

"This idea of putting John on a jury exclaimed Mrs. Tomkins, when she heard that her husband had been drawn. 'It might as well order a new trial right! They won't get John to agree on a verdict. He is the most obstinate man I ever knew him to agree with his wife in anything, and it isn't at all his going to agree with people he does know any thing about. A pretty juggle he is!'"

THE great public schools. May their influence spread Till statesmen use grammar, And dunces are dead! Till no one dare say: In this land of the free "I done" for "I did." Or "it's her" for "it's she."

—*Epoch*

BRUTE INSTINCT.

NEAR Palmyra, Mo., is a horse that fuses to cut unless a cow that for years has occupied the same stable is fed the same time.

AT Orlando, Fla., a dog is owned by a much-coveted belle which, whenever a visitor stays too long, will stand in front of him and begin to yawn and other signs of being sleepy. It is said hint is readily taken.

A STEUBENVILLE (O.) merchant has a which he keeps in his store, and which his clever exploits, has attracted much attention. The other day he was using lead-pencil in marking tags, and laid down for a moment, when the cat picked up in its teeth and, pawing one of its over, began scribbling in imitation of a Scotch terrier of Watertown, W. can at a glance detect a bogus silver dollar from a genuine one. A few days ago was taken to a bank and a handful of dollars mixed with bad ones was placed on a table. The dog jumped on the scattered the money with his paw, quickly picked out all the good dollars, and bad ones he would not touch.

NOR far from Hyde Park, Mass., there a setter dog which has a peculiar way of making known its desire for food. If hungry, it will go to the coal hod and up a piece of coal and lay it at the feet of the mistress of the house, and if that does not bring the food, it will get another piece. On one occasion the dog's patience was taxed to the utmost on purpose and it finally emptied the coal-hod.







## THE BETTER WAY.

THE WAY PUBLISHING COMPANY  
Every Saturday.

L. BARNEY, EDITOR  
Assisted by a Corps of able Writers.

CINCINNATI, MARCH 10, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

## NOT AN APOLOGY.

No.  
Very decidedly not.  
But some calm and considerate words  
About the descendants of Shem or Ja-  
peth and their ideas of business.

THE BETTER WAY of last week was ready to appear as usual, but the gentlemanly firm who had the contract for the press-work refused to proceed with it at the last moment, after they had received the forms for the four pages which would have completed the paper, and after they had placed them upon the press and begun the printing, except under conditions which it was then impossible for us to be informed of in time to avert the catastrophe of non-appearance. These conditions were in violation of a positive agreement, but it is not improbable that they would have been complied with had notice reached the managers of THE BETTER WAY in due season.

Although it is irksome to comply with conditions which are purposely arbitrary and insulting, in the interest of our clientele a ready concession would doubtless have been made.

But after receipt of the notice by the managers of this journal, so much time had elapsed as to make a remedy impossible for the occasion, and therefore the only relief available is sought in an action at law.

It is something in which as Spiritualists we embark with reluctance, but under prevailing conditions of society it appears to be the only resort, and therefore we have sued the Bloch Publishing and Printing Company for proper relief and compensation. At least, we hope to ascertain our rights and find out what part of a contract is really binding.

In this connection it seems desirable to remind subscribers in arrears—of whom there are more than one thousand upon our books—that prompt payment will relieve us from many embarrassments and avoid not a few of the accidents which result from indiscriminate credit. Remember, friends, that "business is business," and that no business can be successfully prosecuted without the wherewithal. To the many thousands of prompt-paying friends and patrons our hearty thanks are returned.

## PROFESSIONAL EXPOSERS.

The *File-Us-Off* never misses a low fling at mediums whenever it can marshal the smallest ghost of an excuse for it. Spiritualists are not in the habit of pinning their confidence to that which the secular press represents in its comments upon Spiritualism, but the *File-Us-Off* eagerly reproduces these comments when they seek to place a medium in a ridiculous aspect before the public. We need only to call attention to the extracts it last week made from an article in the *St. Louis Globe Democrat*, which gave an account of a pretended exposure of Mrs. Fairchild's materializations, to establish the charge of ready willingness in denunciation of mediums by the *File*.

We have never attended a seance at which Mrs. Fairchild, was the medium, but her experience in this city proved that she possesses rare mediumistic gifts, if we are to believe the best evidence obtainable in Cincinnati. She established the fact that she is a first-class clairvoyant, for she saw and described hundreds of spirits and called them by name, and most of them were recognized by people whom the lady had never seen nor heard of before. Dr. Wolf avers, that as a slate-writing medium she did many wonderful things.

There was indeed a very delicately whispered idea here that she supplemented these angel-born powers by gifts of mere mortal significance, and that, when conditions were not good for spirit manifestations, she materially assisted them. This seemed to be the view of some excellent judges. Even that advanced philosopher, Prof. J. Clegg Wright, sympathized with it and was credited with giving it a little encouragement, but possibly this was mere hearsay. If true, it does not detract from those gifts which make the lady famous, and if false, it is nothing worse than has been said of the most reprehensible mediums. If there is anything like aid and comfort in this for professional exposers, they are welcome to its enjoyment.

In this connection we have received two remarkable communications from St. Louis, one on either side of the question, and while one asserts that the lady is all wrong, the other is equally positive that she is all right. Were the witnesses of equal credibility she would still be entitled to the benefit of the doubt; as the burden of proof is upon the accusers, and as we know nothing which would impeach the veracity of either, it seems fair that we reject or publish both.

Enough has already been published, and therefore we reject both statements without prejudice to either, and we are decidedly of the opinion that this course is in the interests of justice. Such is the view, also, of the best friends of THE BETTER WAY in this city, and these good people are more intimately concerned for the cause of Spiritualism than for any material enterprise. We have neither time nor space to deal with isolated questions which concern only a few individuals at best, and certainly no disposition to discredit a medium who has proved the possession of the rare powers which indisputably belong to Mrs. Fairchild.

It is well to add that there are thousands of Spiritualists who do not believe in materialization, as this term is popularly used, and not a few who would not, if they had the opportunity, cover it with contumely and work the utter discomfiture of its mediums.

The reception to Messrs. Howell and Emerson, Wednesday evening, at Grand Army Hall, was a magnificent success. These gentlemen were in remarkably good condition, physically and mentally, and they were greeted by one of the largest and most intelligent audiences of the season. Mr. Howell was very happy in his remarks, especially in those referring to some pleasant incidents of his experience in Cincinnati, and was encouraged by frequent applause. Mr. Emerson gave several welcome tests in his usual inimitable way, all of which were promptly recognized. The music was good, the audience in excellent humor, the speaker and medium were at their best, and the occasion will long remain among the pleasant memories of the entertained and the entertainers.

On Sunday last Miss Hagan spoke in the morning on Reincarnation, and gave the subject very vigorous treatment, to the delectation of a large audience. She made many happy hits. In the evening Grand Army Hall was filled by an eager audience, many of whom were attracted by the lady's great fame as an improvisatrice, and they certainly enjoyed the occasion. Her guides were specially alert, and their responses to a great variety of questions were apt and satisfactory. We have full notes of the lectures and poems at both these services, and a fair abstract will be given in THE BETTER WAY of next week.

Spirit telegraphy has attained wonderful success at Cleveland, and now we are beginning to hear something about the spirit telephone. This will also prove a success, and it is predicted that the time is not far distant when every person will carry one of these little instruments in his pocket, and thus be enabled to communicate direct with the spirit world whenever occasion requires. The world is indeed moving.

The recent delays in the issue of THE BETTER WAY have resulted from such a variety of causes that we have not room enough to enumerate them, and it seems enough to say that they have been more embarrassing to the manager than to readers. Some of these causes will afflict us for two or three weeks longer, and then it is thought they will forever disappear.

We are receiving many letters in opposition to Christian Spiritualism which are harsh and unkind. As a rule, they are inadmissible to our columns. They are not meek. "Blessed are the meek, for they shall inherit the earth."

## The Famous Connecticut Blue Laws.

These laws were enacted by the people of the "Dominion of New Haven," and became known as the blue laws because they were printed on blue paper. They are as follows—

"The governor and magistrate convened in general assembly are the supreme power, under God, of this independent dominion. From the determination of the assembly no appeal shall be made.

"No one shall be a freeman or have a vote unless he is converted and a member of one of the churches allowed in the dominion.

"Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only king.

"No dissenter from the essential worship of this dominion shall be allowed to give a vote for electing of magistrate or any officer.

"No food or lodging shall be offered to a heretic.

"No one shall cross a river on the Sabbath but authorized clergymen.

"No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

"No one shall kiss his or her children on the Sabbath or fasting days.

"The Sabbath days shall begin at sunset Saturday.

"Whoever wears clothes trimmed with gold, silver or bone lace above one shilling per yard shall be presented by the grand jurors and the selectmen shall tax the estate £200.

"Whoever brings cards or dice into the dominion shall pay a fine of £5.

"No one shall eat mince pies, play cards, or play any instrument of music except the drum, trumpet or jewsharp.

"No gospel minister shall join people in marriage, as he may do it with less scandal to Christ's church.

"When people refuse their children convenient marriages, the magistrate shall determine the point.

"A man who strikes his wife shall be fined £10.

"A woman who strikes her husband shall be punished as the law directs.

"No man shall court a maid in person or by letter without obtaining the consent of her parents; £5 penalty for the first offence, ten for the second, and for the third, imprisonment during the pleasure of the court."

## FREE LANCE.

Answer to A.'s Article on "Evil Control."

To the Editor of The Better Way.

In looking over your issue of February 11th my attention was drawn to an article headed "Evil Control," and signed by A., in which the writer is much disturbed at the thought that millions, yea legions of those who have passed to spirit life with evil in their hearts, can come back and control others to lead vicious lives. He even thinks it better to stay in the church; for that prescribes only one devil for its followers to contend against. Well, if it were a matter of belief merely, perhaps it would be better to stay there. But we know, past the shadow of a doubt, that the spirit world teems with undeveloped spirits, who can and do come back and work woe and misery for those to whom they are attracted by a similarity of disposition and desires. Since this is a fact, it would seem much the wisest way for all to accept, instead of ignore, this great and important truth, and thus so to protect themselves that undeveloped and evil disposed spirits will not be attracted to them. Oh, you ask, how can this be done? We would say, look within yourselves, cast out all evil thoughts and passions, live pure and wholesome lives, let no unholy thoughts enter the heart, but let charity and brotherly love rule the spirit. Evil spirits can not approach the good and pure minded; for like attracts like in spirit as in earth life, that law acting with greater force on the disembodied spirit. I would also urge the great and vital importance of the development of mediumship, as a guard against the approach of undesirable spirit influence. A person must necessarily be mediumistic in a degree to be influenced by spirits. And if their mediumship is intelligently developed they will be surrounded by a band of wise controlling spirits who will be able to guard their medium from the influence of undeveloped spirits who would approach them to their disadvantage. An opportunity has been provided by the wise and beneficent of spirit life to this end.

In the National Developing Circle, a grand and glorious spirit organization for the development of enlightened mediumship, all can so develop their mediumistic gifts that no evil disposed spirit can approach them to injure or work their harm, for they are constantly watched over and guarded by wise and peaceful spirits who have them in their charge until their own spirit band is formed and are able to protect them. Many times undeveloped spirits are brought by the wise and good of spirit life to their mediums, that they may throw off some old earth condition that acts as a hindrance to their onward progress; but such spirit can do the medium no harm, and would not if they could, as their every desire is to progress.

Since it seems to be one of the laws of progression that spirits should return and manifest their presence in different ways (and as far as our experience goes, even the advanced spirit delights in returning and working for the good of humanity), is it not our bounden duty to develop the priceless gifts of mediumship, that we may be co-workers with the spirit world in their effort to advance the human race. We know not the day nor the hour in which we may be called upon to enter spirit life, and is it not fair to presume that we also will seek a channel through which to come back and make our presence known, and also to enable us to work in the great field of spirit labor. That being so, we should be more than willing to be used by the wise ones of spirit life in all good works.

In regard to fraudulent manifestations at the materializing seance we would say, we fear A. has not studied the laws that govern that class of spirit manifestations or he would know that if the spirit is grabbed the grabber must of necessity find the medium in his grasp, as the medium is instantly drawn to the spirit, since the spirit can not return to the medium, and the connection between the two must be made on the instant, or the death or serious injury of the medium would be the result.

In our cottage, at Sunapee, N. H., last summer, the spirit chemists demonstrated their power in this direction most perfectly, as many reliable witnesses can testify. The medium was taken from the cabinet, and returned again to the cabinet, while the spirit stood, facing us, on the outside of the curtain, in quite a strong light. One of our number being in the cabinet, saw him disappear as the spirit said, "Now I am the medium transfigured," and when she said, "Now I am an independent materialized spirit," she saw the medium sitting in the chair again, though we could see no change whatever in the spirit, who was conversing with us on the power of spirit chemistry over matter, and demonstrating the same before our very eyes. Friend A., we know very little as yet of the possibilities of spirit power, but the world is on the eve of grand and mighty revelations from spirit life, that will convince the most skeptical. I judge, from your article in THE BETTER WAY, that you are determined to believe things as you would like to have them, instead of seeking to know the truth, concerning which it is not wise to say the least. So I would suggest that you search for truth, even if you have to dive to the bottom of the mythical well to find it; you will be fully repaid for the time and trouble.

Fraternally,  
MRS. W. H. CHURCHILL.  
SOMERVILLE, MASS.

"Look before you leap." What nonsense! We leap into the next minute, the next hour, the next day, the next month, the next year, the next world, and cannot look before we leap.

## Whittaker Replies to "A."

I am glad "A." wrote the letter she did to you, as it shows just what her trouble is in investigating Spiritualism. She says that she, as a woman, is "more spiritual than a man," and can receive a true impression nearly every time, not only in a seance room, but often of the true character of a writer, meaning Whittaker, whose character she proceeds to dissect according to her "impression."

The first "impression" is, as she writes it, that Whittaker is "interested in the Almighty Dollar, in connection with mediumship, or with some medium who is."

If this means anything, it means that the lady takes me for either a professional medium or the manager for one. As a matter of fact, I am simply an investigator like herself, earning my living by means quite unconnected with Spiritualism.

Next she takes my letter for an "advertisement for the Keelers." As a matter of fact I don't know them; never saw them; and said not one word about them in my letter on my own responsibility.

If "A." claims to be an "impressionable medium," as appears by her own words, her guides have been blinder than those who led the other blind person into a ditch.

I don't wish to be misunderstood. I have no feeling whatever against "A." The lady is simply standing in her own light. Some one has been flattery her with the idea that she is gifted with spiritual insight, and making a cat's paw of her to attack materialization. That this is part of her trouble appears in her quotation of what was said by "a renowned writing medium" at Onset: "It is an outrage and shame to have Spiritualism so prostituted for the sake of the almighty dollar, as was being done by the materializing mediums of Onset camp."

Did this "renowned writing medium" take any fee from "A."? If he did, he showed bad taste in defaming other media for doing the same thing. Probably he was jealous. Certainly his words were foolish, as coming from one whose phase of mediumship is subject to more fraud in places than any other class. I will tell "A." this, in order that she may avoid putting too much trust in the *ex parte* evidence of any medium against any other medium. In all my experience of media, I was swindled once; and then out of exactly three dollars and fifty cents, by a very "renowned writing medium," who advertised in the *Banner of Light*, to answer sealed letters, and who not only failed to answer mine, but had the impudence to lie to me about it, and pretend that he had done so. He was at Onset last summer, and though I am not an "impressionable medium," like "A," I have a strong suspicion that her friend and my swindler are one and the same person. He is often called the Spirit Postmaster.

I will close with one acknowledgement, which is that the expression "such as she," in my last letter was written in a moment of irritation, with regard to "A." Probably we both might think better of each other if we knew each other better. "A," being probably a married woman, compelled to count the pennies carefully, has grown, in the toil and tumult of the world, to value money for the comfort it represents. Probably a dollar seems to her a good deal of money to spend on a medium. It is very hard for a married woman to get rid of that feeling, ingrained as it is by hard training.

But, the dollar is not all there is of Spiritualism.

FREDERICK WHITTAKER,  
MOUNT VERNON, N. Y.

What About Christian Spiritualism?

To the Editor of The Better Way.

WASHINGTON, D. C., FEB. 20, 1888.  
Inasmuch as you print much about Christian Spiritualism, and many communications interlarded with unexplained orthodox terms, I am drawn to say a few words on this behalf.

That I may not be misunderstood I promise that I recognize the right of all persons to their own opinions, but deny the right of any person to print or utter such opinions as veritable truths, in any department of human knowledge. What we need is truth, self evident or demonstrated.

The authority of truth is not enhanced by the instrument of expression, God, devil or man.

Truth, self evident, or demonstrated, compels acceptance, and spurns all authority. The truths of the Bible need no bolstering. The errors and wrongs can never be made truths and rights. All books and theologies are more or less tinged with imperfections, and therefore are not of direct divine parentage. Usually they belong to the age which develops them, and do not rise above the intellectual and moral standard of the period, and therefore are not adapted to other periods of larger or lesser growth. Hence the attempt to graft any system of one age upon another age must necessarily be a failure.

This age needs its own creed and moral code—as well as its own system of government adapted to its own needs and unfoldments. To attain these, and our highest unfoldment, we must cast away other systems, as such, and build

anew with our own materials. This is better and easier done than to build a conglomerate compounded of the isms of the past, and the conditions of the present.

Those who attempt to blend the past and present, are certainly under obligations to say just what they mean by the terms used. When they discourse of God, they should tell us just what they mean by the term. If they have a new definition, we should have it. So of Jesus, etc. We want to know when they extol him and set him up as an exemplar, a guide or authority, just what qualities they commend. If the teachings of Christ are in advance of the terms used, then we want to know wherein. If not, then why cite them, as obligatory? We would like to know if the "comforter" of Jesus, was the third person in the Trinity, or the spirit or spirits of our departed friends, and by what authority this construction is made. There is nothing in the text quoted in a late article to justify this strained application, and much to show a different meaning. In another place he promises to send the comforter, as though he had not yet come, to convince the world of sin and righteousness, because they did not believe on him, etc.

What is the Christ principle? If this means the interior impetus which prompts to good deeds, wherein is it better than any other age or man? If more than this, how much and whence, and how much authority does it confer? Was Jesus a God or medium? If the latter, wherein was he better than thousands of others that we should imitate and obey him more than any other good man? Will men never learn that no man can be a standard for any other man? that in proportion as we try to imitate others we cease to be ourselves, and that we grow by unfoldment from within?

If Jesus is not especially Divine, then why should we "acknowledge and love" him more than any other medium. If Cardinal Woolsey has not changed his earth views, I am sure I do not want his control. Moreover, I know that there is nothing in me to attract him, unless he has changed.

Do not these sticklers for ancient examples, human or half-God and half-human, know that in placing ourselves in rapport with the past we bring the bad as well as the good? Can they not see, that unless Jesus is a man-God, or God-man, the product of a monstrous miscegenation, as set forth in the Christian Scriptures, there is no basis for this extra demand upon our credulity, "love or acknowledgement?" The morality of these Christian Spiritualists is good enough, but the doctrines, and logical sequences serve to confuse, mislead and prevent the complete disenchantment of human minds.

The attempt of Jesus to incorporate the Jewish authority in his own work and teachings was a grave mistake. There is not a particle of fitness in this miscegenation. We are in the beginning of a new era, distinct from any past era. The more we mix it with the past, the more we shall damage it. I want none of it in mine. The world has had too much of authority and too little selfhood; too much imitation, too little real character and personal worth. Now do not understand me as detracting from Jesus or any other Savior (thousands of them); I am willing that he shall have all the "love and acknowledgement" he deserves, but I object to his being made the means of divinity. Modern Spiritualism from its legitimate work, the disenchantment of the human family.

Fraternally,  
JOHN B. WOLFE.

## Baptism of the Holy Ghost.

As an indication that the old fashioned baptism of the Holy Ghost is really becoming popular in our day to usher in the millennial era in this generation, we will state a fact that is not generally known: that a weekly paper in the West called THE BETTER WAY, in its issue of January 28th, contains a characteristic sermon from Henry Ward Beecher since his promotion to the higher life. It occupies nearly one side of the paper, and is highly educational. It was delivered by a lady while in a trance or unconscious condition.

Let the clergy of all denominations send a postal card for a sample copy of THE BETTER WAY, 222 West Pearl street, Cincinnati, Ohio, and thus become informed of the great value of a pentecostal awakening so common in the early church, and so often referred to in the New Testament.

This sermon confirms the Bible doctrine, and proves beyond the shadow of a doubt the wonderful fact that we are never alone, but constantly surrounded "by a cloud of witnesses who are all ministering spirits" to whom our every thought is apparent and every motive revealed. This sermon proves that what the clergy have so long been telling us—that we all go off to some uncertain heaven or hell on leaving the body, according to whether we belong to the church or not—proves to be not founded in fact, and it also proves that the Apostle standard of religion, the only system that God ever made, as defined in the last verse of the first chapter of James, is the only basis that will destroy the present unholy controversy over religious differences, and eventually bring to this distracted earth a universal creed.—[National View, Washington, D. C.]

The Southern Association of Spiritualists will not hold an anniversary reunion this year, but will hold a reunion meeting and convention on Lookout Mountain, during the Camp Meeting in July.

Lookout Mountain Camp Meeting this year, will be held during the month of July—but their hotel and grounds will be open for tourists and health seekers not later than May 1st.

No better resort nor grander scenery exists than in this historic mountain. For further particulars, accommodations, etc., address, Natural Bridge Hotel, Lookout Mountain, Tenn.

## Washington, D. C.

The cause in Washington moves steadily forward. This month we have G. H. Brooks, who, in addition to his platform work, is much interested in organizing Lyceums as societies. He is one of the speakers who grows with acquaintance, and whom I can cheerfully commend to societies.

Under his auspices our Lyceum, so long talked about, has assumed definite shape, with good promise for the future. Societies contemplating Lyceums will do well to keep this in mind. If more of our speakers were up in the Lyceum manual it would greatly aid our work. We should learn a lesson from our Christian neighbors on this subject. To many of our children grow up in the churches and ignorant of the facts and teachings of Spiritualism.

P. L. O. A. Keeler, the slate writer, has been with us all winter, and had his field to himself, and has been giving great satisfaction. Last week an investigator placed the slates under his feet and got a slate full. He also gets paintings in colors between the slates.

On a late visit to Florida, I stirred up Al James, the author of the Chicago Artesian well, and many old wells. He will be in the field soon with a new phase of mediumship. I also met Brother Colby, who is doing missionary work in the South, and was much pleased with him and the methods of his guides. We need more like him. I fear the our people do not fully appreciate the boon they enjoy or the obligations it imposes. We have many rich Spiritualists who could, if they would, do much to push the work, by getting that the only way to lay up treasure in the spirit land is to expend them while here. Cordially,  
J. B. Wolfe.

## Jennie B. Hagan at Work.

During the month of February Miss Hagan has filled the following engagements to give and appreciate audiences:

Sundays, February 5 and 12, lectured to the Spiritualists at Troy, N. Y. Evenings, 7th gave an entertainment, and on the evening of the 8th was tendered a reception at the residence of Mr. and Mrs. Wm. Lee, 14 George Street, Green Island, N. Y. The friends gathered in from Troy, Albany and Saratoga. Evenings of 9th and 10th she lectured at Albany. Sundays 19th and 26th, lectured at Portland, Maine. Evening of 20th held a parlor meeting in Portland, and evening of 21st held parlor meeting at Bath, Maine. Evening of 22nd gave an entertainment at Portland. Evenings of 23rd and 24th, lectured at Bangor, Maine. Saturday evening 25th, was tendered a reception at the residence of the venerable Thomas Heak, Portland.

On the evening of March 1st she lectured at Saratoga, N. Y. The Sundays of March will lecture in Cincinnati, filling week-day evening engagements in the vicinity of the latter city.

[The above is from an attentive and valued correspondent, and although some of the facts have been heretofore published, we gladly give space to the report as a whole. Miss Hagan is in Cincinnati, and will speak at Grand Army Hall tomorrow morning and evening.]

## Some Advance Press Items.

We occasionally run across some thoughts in the secular press, which bear repetition and show how the liberality of thought is slowly and surely being developed. Here are three suggestive clippings:

The Bulletin is independent in church matters the same as in worldly things, and it is as essential to chronicle facts concerning sectarian religions through the non-sectarian press as it is from the pulpit. "Preaching smooth things," even by a paper is apt to build stumbling stones.—[Anderson (Ind.) Bulletin.]

We even run after charlatans and mount banks to supply our spiritual needs; but the perusal is not due so much to our own folly as to the fact that the hucksters furnished by our legitimate shepherds have created a hunger which will only be appeased by the substance, and we wrap ourselves in the false doctrine hoping it is genuine.

As we venture to suggest that the Christian and church-member is interested; it is a practice Christian work, and is quite as important as to go to church and hear "the dropping of the sanctuary," together with a score of more old fellows, who seem to think that to end-all and be-all of a church is to "go to meeting" and hear "a gospel sermon," he appears to be disappointed with the suggestion of foregoing their regular Sunday night disputation to engage in, or at least aid a practical bit of work for others.—[Indianapolis (Ind.) Journal.]

It is one of the laws of the drama that there is nothing so dramatic as with creed, dogma or theology. The reason for it is obvious: the stage is not a pulpit, but it serves an ethical end by impartially portraying the good and the bad in human nature and allowing the audience to decide the moral. Occasional dramatist lets his pen slip and puts words in the mouths of the characters which it is better they had not spoken. For example, in the last scene of *Hamlet*, where Hamlet drags the unfortunate woman to the window and bids her look upon the flames which are consuming the men she has denounced, it gives her the cheerful information that the glare of that human conflagration should force the fierce hell-fires in which she is to burn forever. Almost invariably the speech produces a sneaker on the part of the audience; the intended effect is a shudder. Granting that in the time of the play it is belief in a literal place of eternal torment; fire was general among Christians, and in the real life of that time, such words were not uncommon. It still remains a fact that these rob a powerful scene of its legitimate effect. Another example occurs in "Dearest Brodie." The incident in the fifth act, where Mary Brodie forces the remorse-eaten wife to his knees and bids him pray for pardon, is beautiful and touching, but in the scene is immediately preceding it, Brodie speaks of his father as lately dead and gone to heaven, as of himself as on the road to the other part. This excites a feeling of repugnance at its course cheapness. It matters not what belief or unbelief is, the effect is the same, and for that reason all such speeches should be kept to the stage dialogue.—[Detroit (Mich.) Free Press.]

## Philadelphia Lyceum.

PHILADELPHIA, FEB. 21st, 1888.

To the Editor of The Better Way.

As I have never taken the liberty of writing you, I hope you will find room for it. Our Lyceum intends to have a fair, the last week in March, the money made to be used for building a cottage for our Lyceum at camp ground at Parkland. This Lyceum is one of the best in the country, and we are going to make it the best, if good teachers will do it.

On the 1st Sunday of this year, we elect the following officers:

Conductor, Robert M. Coffman; Secretary, Chas. F. Peterson; Treasurer, Harry Hale; Guardian, Mrs. Perry; Guard, Mr. Correll. If any readers of THE BETTER WAY feel like donating any articles for our Lyceum Fair they will be kindly received by me. We are getting ready for anniversary and are hearing every Sunday. Yours Truly,  
CHAS. F. PETERSON, SECRETARY.  
137 Denmark Street.

"Frailty thy name is woman." I do not think so yesterday, when 250 pounds of such kind of Frailty came down a flight of stairs heels over head and knocked into the street.



## PERSONAL.

Mr. Walter Howell speaks at Buffalo on the Sundays of March and April.

Dr. Anderson, the eminent Spiritualist, is located at No. 415 West Liberty street.

Mr. George W. and Mrs. Zaida Brown Kates speak and give tests at Pittsburg on the Sundays of March.

Mrs. E. V. Wilson is very sick, at her home in Chicago, with brain fever. At last accounts she was slowly improving.

Many applications are coming to Cincinnati hotels for accommodations during the Anniversary occasion, which begins on Easter Sunday.

Miss Jennie B. Hagan will speak for the Spiritualists of Mason, O., next Tuesday, Wednesday and Thursday evenings in the Universalist Church.

Geo. Plancy, of Evergreen, Door Co., Wis., is out with by far the most extensive catalogue of Evergreen and Timber Trees and Tree Seeds ever published in this country. It contains Price Lists and descriptions of over one hundred varieties. He offers to send a copy to any person asking for it.

G. B. Brooks, of East Saginaw, Mich., who spoke in Washington City on the Sundays of February to grand acceptance, spoke at Alliance, O., on Sunday last, and will speak at same place to-morrow. Communications will reach him at East Saginaw for the next two or three weeks.

Mrs. Isa Wilson Porter has begun a series of spiritual meetings on Sundays, at Gleason's Hall, No. 523 West Madison Street, Chicago. She lectures and gives tests. We are requested to announce that she desires to make engagements with Eastern Camp Meetings, as a platform test medium.

Mrs. Helen Stuart-Richings is speaking for the good spiritualists of Detroit on the Sundays of March. She has hundreds of warm friends in Cincinnati, and many who wish to correspond with her will be glad to have her Detroit address: No. 21 Warren Avenue. She will be one of the speakers at the Anniversary Celebration in this city.

Miss Jennie B. Hagan, speaker for the Society of Union Spiritualists on the Sundays of March, is stopping at the Walnut Street House. She will remain till after the Anniversary services. We understand she has consented to give a few psychometric readings to friends and investigators at her rooms but that for these there must be special engagement.

## Henck's.

Haggard's "She," which may be regarded as one of the literary sensations of the age is to be seen at Henck's this week, by William Gillette; the author of that popular military play "Held by the Enemy." The Gillette adaptation is incidentally featured with choruses and music arranged by the W. W. Furst, the well-known composer and orchestra leader. The production would be an extensive one from the fact that there are nearly a hundred acting and singing people engaged on the stage and that the scenery necessitates the services of about thirty skilled men. It is particularly announced that the organization is the identical one from Nibbi's Garden, New York, where the piece was first placed before the public. The same with regard to the scenic and mechanical effects. At the Wednesday matinee souvenir copies of the story "She" will be distributed to the audience. The Saturday afternoon and evening performances will be the final presentations of the engagement.

## Boston Lyceum No. 1.

We were favored to-day with the largest audience of the season. 120 children and leaders were in the march. After opening song, and instructor reading, the following programme was offered:

Reading by Leroy Thorpe, Song by Millie Grisham. Reading by Allie Cummings. Violin Solo by Master Carlton James (encored). Reading by Addie Haseltine. Song by Jessie Judkins (encored).

Calisthenics led by Conductor Weaver. Reading by Lottie Giles, Rebecca Ace. Song by Grace Scales. Reading by Jennie Porcelain. Duett by Bertie Ace and Rachel Engle.

John Wetherbee, Esq., visited the Lyceum and was called on by the conductor to address the school, which he did in a very able manner. He described to them the difference between the Lyceum and its teachings of to-day and the Sunday-school and its teachings when he was a little boy. He was listened to very attentively by the audience and school. The target match and song closed a beautiful session. Yours for the cause, RICHARD LAUDRY.

February 26, 1888.

## Michigan State Convention.

The Sixth Annual Convention of the State Spiritualists Association, of Michigan, was held in the city of Grand Rapids on the 24th, 25th and 26th of February.

We have, to the surprise of almost everyone who attended the Convention, found among our own mediums all of the elements necessary to make a success of such a meeting. Among the prominent mediums that led in the speaking were Mrs. L. A. Pearsall, of Disco, Mrs. Sarah Graves, Mrs. Joslyn, Mrs. Bible, Mrs. J. P. Hinkley, Mr. L. V. Moulton, Dr. Charles Andrews, Dr. F. Schenkerhorn, all of Grand Rapids, and Mr. Smith, of Spring Lake, all inspirational speakers, and some of them surprised those who knew them best by the depth and beauty of the thoughts they presented. Mrs. Hinkley and Dr. Andrews were especially noticeable for the poems given by them.

Besides those whom I have mentioned are Mr. and Mrs. John Lindsey, Mrs. Lawson, Mrs. Winch, and others, who are very efficient workers in our regular meetings that are held every Thursday and Sunday evenings, and are making Spiritualism boom in the Valley City.

On Friday afternoon L. V. Moulton spoke for half an hour, subject, "Tricks." By showing that all religious beliefs in the past had been founded upon faith instead of reason and knowledge, the teachers of these beliefs, whether knowingly or not, had been deceiving the people and had been performing tricks. He was followed by Mrs. Sarah Graves of this city, who is well known and always interesting. Dr. J. B. Sullivan, of Stanton, and Giles B. Stebbins, of Detroit, related some experiences. Dr. Charles Andrews' subject, was "What We Believe and What We Know."

Friday evening Mrs. L. A. Pearsall spoke for an hour upon the General Laws of our being, followed by Giles B. Stebbins. Saturday morning Mrs. Graves gave a poem on "The Memories of Past Life." In her remarks that followed she compared Spiritualism to "A fraternal love that binds this world to the unseen."

Mrs. Joslyn's subject was "The Beauties of Spiritualism." She advised showing the truths of Spiritualism in our lives as well as talking them.

Mr. Augustus Day, of Detroit, answered questions given by the audience. Saturday

afternoon the election of officers for the ensuing year resulted as follows: President, Dr. W. O. Knowles, Grand Rapids; Vice President, Augustus Day, of Detroit; Treasurer, Mrs. E. G. Winch, Grand Rapids; Trustees, Dr. J. B. Sullivan, of Stanton, Mrs. Sarah Graves and L. H. Austin, of Grand Rapids. Mr. Giles B. Stebbins spoke upon "The Spiritual Idea of future life."

Saturday evening L. V. Moulton's subject was "Despise not the age of small things." Mrs. J. P. Hinkley gave an inspirational poem that was so suitable to the occasion, that in connection with what followed it seemed that a higher power was controlling all that was done. Dr. Schenkerhorn's subject "What shall the Harvest be?" was pronounced by veterans in the service "wonderful," while Mrs. Lena Bible's controls followed the same line of thought and seemed to blend so harmoniously with what preceded as to be the crowning sheaf.

Sunday morning the convention, as a body, attended service at the Universalist Church. Sunday afternoon L. V. Moulton answered questions proposed by the audience. By request, the Reverend Charles Fluhrer, Universalist, addressed the convention, "Am I to live forever?" Then the bad that is in me is ever confronting me until it is eliminated from me; or, the good that is in me is a substantial investment, and I shall reap the benefit of it here and hereafter.

Sunday evening Mrs. L. A. Pearsall spoke for an hour: she said "The Golden Rule of Confucius is just as good as the Golden Rule of Jesus Christ." "Tax the church and not the poor widow's cottage." Uncle Sam has run in single blessedness long enough and needs a helpmate."

Mrs. J. P. Hinkley's inspirational poem, "Spiritualism as seen from two opposite standpoints."

The following resolutions, drafted by Giles B. Stebbins, of Detroit, were read and adopted: RESOLVED, That while we need not repeat at length our past testimonies, we would say that our faith, to which is added knowledge of the life beyond and of spirit presence, is clear and steadfast, and that this confidence in our continued and immortal existence and in the law of progress, and the eternal goodness, gives hope and dignity to daily life and inspiration to the right doing of daily duty. That temperance and the law of self control, purity of bodily health, the supremacy of soul over the senses, and the equal rights of woman, are indispensable for the best good of the home and family and of state and church, and for that true freedom which we all desire, and that to these great reforms, and to all kindred movements which tend to justice and progress, we give our cordial sympathy and fearless support.

CHARLES M. POTTER, Sec'y.  
15 Spring St., GRAND RAPIDS, Mich.

## Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

## Magnetized Paper.

For development: Seven sheets for \$1.08. Psychometric Readings by letter, \$1.00 and stamp. Clairvoyant Tests given. Mrs. M. T. SNELSON, PEORIA, ILL. No. 503 North Monroe St.

Mrs. Emma Louise Teed, Psychometrist, Spiritual Delineator and Trance-Lecturer.

Perfect diagnosis and treatment of diseases given to any one stating complexion, including \$1.00 and postage. Delineations given, \$1.00 and postage. Also, this lady will respond to calls for lectures. Address, 279 West Water Street. ELMIRA, N. Y.

Cleveland Anniversary Exercises. The Spiritualists of Cleveland and vicinity will celebrate the Fortieth Anniversary of the Advent of Modern Spiritualism, by a two day meeting at Memorial Hall, (G. A. R.) 376 Superior Street, Saturday, March 31st and April 1st. Speakers, J. Clegg Wright, Esq., the able trance speaker, and Mrs. Carrie Twing, the well known test medium. Everybody invited.

## PSYCHOMETRY.

While stopping in Cincinnati (during the present month) I will give a few Psychometric Readings, to acceptable applicants at the Walnut Street House. Engagements must be made in advance. JENNIE B. HAGAN.

For ONE DOLLAR I will answer communications promptly. Mrs. S. R. CHALLONER.

Oshkosh, Wis.

MRS. L. PET ANDERSON, Trance Medium.

## NATIVITIES GIVEN.

30 Ogden Avenue, Near Randolph Street, CHICAGO, ILL.

## GEOLOGICAL PSYCHOMETRY.

I am now ready to LOCATE GAS, OIL, WATER, MINERALS of any kind and at any place in the world, at the lowest rates possible, by and under the scientific method called Geological Psychometry. Will trace lost veins or leads of mines, and locate leads of undeveloped mines from SPECIMEN OIL SPRINGS. Will discover other mines, of similar nature from the same specimen. I have had wonderful success in locating from specimens ore of lead in Colorado and Nebraska. Will work for private parties, stock or joint companies. Da. A. W. S. RICHMOND, 101 Room No. 11—No. 7 Murray St., New York

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These Lessons have never before been published.

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference; but the ever increasing interest in these teachings, have led to the publication of this volume. Handsomely bound in cloth, price, \$1. All orders addressed to W. M. RICHMOND, 64 Union Park Place, Chicago, Ill.

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SPIRITUAL SERMONS,

(Weekly Discourses),

Volume I, neatly bound in cloth, \$2.50. Volume II, neatly bound in cloth, \$2.50.

Orders addressed as above.

## Fortieth Anniversary

MODERN SPIRITUALISM, WILL BE CELEBRATED AT CINCINNATI, O.

BEGINNING ON

EASTER SUNDAY, APRIL 1, 1888.

ENDING

THURSDAY EVENING, APRIL 5th.

—THE—

Opening Services on

Easter Day and Evening

And the Services of the Day

and Evening following, will be held at

GRAND ARMY HALL,

No. 115 West Sixth Street,

And the Services on Tuesday, Wednesday

and Thursday will occur at

GREENWOOD HALL.

Sixth and Vine Streets.

Some of the

Best Speakers and Mediums

Now in the public work of Spiritualism

have been engaged for this occasion, and

other engagements will be made, sufficient

to insure an array of talent rarely enjoyed

by Spiritualists anywhere. When we say

the best speakers and mediums, there is no

secondary interpretation of the words.

In addition to the Anniversary Exercises,

it is decided to make this occasion

memorable by the formation of THE OHIO

VALLEY ASSOCIATION OF SPIRITUALISTS,

the object of which will be the systematization

of Spiritualistic work in Ohio,

Indiana and Kentucky, and in such other

States as have adopted few measures for

the advancement of our cause; and it is the

intention to make this organization the

nucleus for thorough and widely extended

labor in the vineyard of humanity. Societies

and neighborhoods are respectfully

urged to send good delegates to unite in

this prime movement for a better defined

advancement, and to actively assist in its

successful inauguration.

Come to our Anniversary. Induce your

friends and neighbors to come. The occasion

will be elevating and instructive, and

we feel assured that it will result in the

beginning of a movement which will bring

untold blessings to our fellow men. Those

who join in it heartily will bless themselves

as well as humanity at large.

Ample hotel accommodations will be

provided at reduced rates; and good boarding

houses will entertain visitors at reasonable

charges.

Information upon all points involved in

this demonstration may be obtained by

addressing any member of the undersigned

Committee, in care of THE BETTER WAY.

Fraternally,

E. O. HARE, Pres.,

C. C. STOWELL, Sec.,

MRS. I. S. MCCracken, Committee

M. G. YOUNG, on

L. BARNEY, Invitation.

Buchanan's

JOURNAL OF MAN.

Volume Second, Beginning February,

1888—One Dollar Per Year—

Monthly.

This Journal is entirely unique, being devoted

not only to universal progress and reform

but to the illustration of the newly established

Science of Man—anthropology—which

revolutionizes all philosophies and gives new

views of physiology, phrenology, Spiritualism,

ethics, theology, hygiene, therapeutics and art, and introduces as one of its branches

the science of psychometry, which gives its adepts access to all knowledge. The reception



Is a Staunch Spiritualist

And Successful Physician.

"We are assured," so says a Cincinnati paper, "that Dr. Fellows, the eminent specialist of Vineland, N. J., is an educated gentleman of superior mind and large attainments, and that success in his profession has brought him business, not only from all parts of the country, but from foreign shores. He is in the prime of life, and able to transcend his various professional duties promptly, and with satisfaction in every instance. His references are numbered by thousands."

Dr. Fellows treats all those peculiar diseases resulting from indolence and ignorance of youth. Those who are ailing should send 10 cents for the Dr.'s book, setting forth an External Application—a positive cure.

Address, DR. R. P. FELLOWS, Vineland, N. J.

Mention this paper.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mediocrity powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

3. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

4. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signify every time I come to the letter 'A' that I have received a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

7. After the question has been put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. "Yes," "No," "Doubtful," are the only words to be used, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the faults of spirits in the body.

8. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle, symptoms of other forms of mediumship than tilts or raps may make their appearance.

## MEETINGS.

## Cleveland Meetings.

POPULAR SUNDAY EVENING MEETINGS—At the Columbia Theater, Euclid Ave., 7:30 P.M. The Philosophy of Modern Spiritualism will be presented, by its ablest exponent, FRANK B. WOODBURY, Corresponding Secretary, 45 Indiana Place, Boston. Seating free. The fund for establishing in this city a public spiritual hall and reading room.

THOS. LEES, Chairman.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1 Memorial Hall, 179 Superior St., Spiritualists and Liberals earnestly invited to send their children, and the public cordially invited to attend FREE. E. W. GAYLORD, Conductor

## Boston, Mass.

RANNEY OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall, 109½ A. St., 7:30 P.M. Spiritualists and Mediums' Meeting, 3 P.M. Mediums' Receptions, first and third Tuesday evenings. Society Societies, second and fourth Tuesdays in each month.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 221 street, at 1:00 and 7:45. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martin's (Adams) Hall every Sunday morning and evening. The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spirit's Liberty Hall, at No. 517 West Madison street, at 10:30 A.M., 2:30 and 6:30 P.M., every Sunday until further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

Cincinnati, Ohio. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P.M., at Church's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P.M. Mrs. A. M. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

American Spiritualist Alliance. MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT 8 P.M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

SEASON GAZER, President. J. F. JEANNEY, Secretary, Maiden Lane, N. Y.

DR. MIRIAM WILLIAMSON, Massage Treatment, WAYNESVILLE, O. She will answer mail or telegraphic communications promptly.

Speakers and Mediums. Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

MARCH: Miss Jennie B. Hagan, speaker and improvisatrice.

APRIL: Mrs. Nellie J. T. Brigham, speaker and improvisatrice.

MAY: Mrs. A. M. Glading, speaker and platform test medium.

JUNE: J. Frank Baxter, speaker and platform test medium.

## GRAND ARMY HALL.

MISS JENNIE B. HACAN,

The Eminent Speaker

—AND—

Improvisatrice,

WILL SPEAK AT

Grand Army Hall, No. 115 West Sixth

Street, to-morrow (Sunday) Morning and</



## LIFE AND HEALTH.

**Sermon on the Higher Vitapathy.**  
BY DR. J. B. CAMPBELL, M. D., V. D.

Which is to Cure all Diseases and Preserve all Life, and Finally Perfect Human Immortality.

Concluded.]  
This is not only my opinion, but it is the opinion of eminent French physicians, who are now testing it with every hope of complete success. It is already found that it antidotes the most virulent poison; neutralizes the virus of the worst contagion; checks the most malignant epidemics; cures the disease and saves the patient from the very jaws of death. Certainly, then, with the full Vitapathic or spiritual system of life, properly applied to all diseases, and with proper living, proper eating, drinking, and breathing, with care against accidents and excesses, human life can be prolonged, and the pure and perfect life forever.

If people desire or expect to live and enjoy immortality, their only sure method is to continue living (while they are alive); for after death, decomposition and dissolution, there can be no restoration. It is contrary to nature. But if there could be restoration, it would still be much easier and more rational to preserve than to restore.

And if men cannot continue to live when they are alive, how can they come to life when they are dead? It is common to live, therefore I believe it; but uncommon to rise again, therefore I disbelieve it. I would not give much for a dead man's chances. (Nobody seems to believe that there is a future life in another world, for all cling to this present life and present world as if they knew there was no other. If mankind supposed there was a higher life in a better world, why do you wish to live here? Why do they dread the horrors of death and the gloom of the grave if that is to be the gate to a blissful immortality? By their actions, which speak louder than words, they say they do not believe in any other life or world than this; and all nature proclaims that this is our life and our world, and it is wisdom on our part to make the most of it.) But to those who live I offer hope, and would advise them to learn how to continue to live.

Jesus labored to establish the heavenly kingdom upon earth by healing the sick, and thereby perpetuating human life. He instructed his disciples to do the same, and sent them out to heal the sick and proclaim the kingdom of heaven at hand. Jesus went about healing the sick, and teaching them how to preserve their lives, and promised those who should overcome sickness and death, by the power of spirit, that they should receive the crown of perpetual life, and never, never die.

The greatest want and most ardent desire of everybody is to possess health, happiness, and long life. These can now all be procured and maintained by the use of the Vitapathic system. It has been tested and found a success. The sick and suffering can employ it and get cured of whatever disease they may have. This thousands have done, and are now healthy and happy. And the higher spirit treatment when properly received, there is no disease it cannot cure, nor any life it cannot save. Good men and women are now learning to apply it to all who wish for health and are ready to be healed; and all can learn who will.

We have learned the use of Food; we have learned the use of Water; we have learned the use of Steam; we have learned the use of Electricity; we have learned the use of Magnetism; and we are now learning the use of Spirit. We have taught hundreds how to use it; and we are ready to teach thousands more. And those who learn and use the power will certainly succeed. For with the power of spirit, properly applied and properly received, there is no such thing as fail. Who will enter upon this glorious work? Who will get the lessons and commence now? Now is the golden opportunity! All who can should wait no longer, you are called and should accept. "Quench not the Spirit."

With the first Adam commenced human death; but with the second Adam commenced human immortality. Jesus brought the method of human immortality to light, and proclaimed it as the gospel of glad tidings. And if the followers of Jesus had understood his teachings and followed them, human immortality would have been a success long ago. But they did not understand him, and ignorant men have perverted the truth.

And if men could not understand Jesus, the Man, whom they could see, how could they understand Spirit, the "Living Principle," which they could not see? Hence sin, misery, sickness, and death have reigned in the world until now.

And the reason why there is sin, crime, and misery, sickness, pain, and death in the world, is because mankind have not used the proper means to prevent it. They have not used spirit, the only power by which any thing can be done. They have constantly been depending upon something else instead of using the only and ample means always at hand, and doing with it themselves whatever was needed to be done. Still there is hope; some progress has been made; and a few persons are learning to use Spirit for the promotion of health, cure of disease, and prevention of death; and some of them will succeed, for the morning of human immortality begins to dawn.

Watchman, tell us, dawn the morning of human glory dawn?  
Have the signs that mark its coming  
Yet upon earth's landscape show?

Human, yes, arise! look round thee,  
Light is breaking in the skies,  
Throw off all the fears that bind thee,  
Morning dawns, arise, arise!

Human, see the light is beaming  
Brighter still upon the way  
Signs thro' all the earth are gleaming  
Omens of the coming day.

Then on verdant hills and mountains  
Will the golden sunbeams play,  
Purging streams and crystal fountains  
Sparkling in eternal day.

Age cannot prevent even the old and infirm from gaining human immortality; though the hair may be gray, the eyes may be dim, the voice may be weak, and the steps may be feeble, yet Spirit can preserve all. And even though the old body may be too much diseased to be preserved, yet the soul may, by the assistance of spirit power, collect material enough to form a kind of new body to live in, which will be so light that it can live best in the air—above the earth—but cannot reach perfection, and is therefore constantly trying to come back through the real bodies of persons on the earth. For there can be perfect immortality only by keeping body and soul both alive together.

The process of continued life is included in the higher Vitapathic lessons, and all can learn it. And this is its fullest and greatest mission,—to make people healthy and happy, and have their home and heaven here.

Seek heaven here, and enjoy it now,  
For you need not die to live;  
Stamps immortality on your brow,  
To the faithful courage give.

Heaven is nearer than many think,  
While they look with trembling dread,  
As the future unfolds, flick by link,  
Bringing them nearer the dead.

Heaven is no tale in boundless sea,  
No lonely or distant shore,  
To which the loved ones have to flee,  
Not to return any more.

Heaven is within all who seek it,  
While clothed in mortality;  
And the earthly body may be fit  
To live here eternally.

We shall live in this beautiful land,  
With our friends and our loved ones so dear,  
We shall work with our every hand,  
To prepare us a dwelling place there.

Chorus—In the sweet by and by  
We shall live in this beautiful land;  
In the sweet by and by  
We shall live in this glorious land.

We sing on this beautiful shore  
The melodious songs of the blest;  
Hear the pure shallows tickle the shore,  
None shall sigh for the blessings of rest.

Chorus—In the sweet by and by  
We shall live on this beautiful shore;  
In the sweet by and by  
We shall live on this glorious shore.

We shall live this side the river,  
When deathly billows cease to roll;  
Here, in all the bright forever,  
We will live: body and soul.

We shall live this side the river,  
We shall live here altogether;  
We shall live this side the river,  
When death's darts cease to sever.

We shall live in earthly houses,  
When all sickness and sorrow are o'er;  
We shall live here with our spouses,  
On this fair terrestrial shore.

We shall live this side the river,  
We shall live here body and soul;  
We shall live this side the river,  
When death's billows cease to roll.

We shall live in earthly city,  
Where the towers of crystal shine,  
Where the walls are all of jetty,  
Built by human hands divine.

We shall live this side the river,  
Free from evil and full of good,  
Preserve human life forever,  
With spirit and vital food.

When wisdom with truth and justice with love  
Shall have full sway—preventing all strife,  
With love and with spirit above,  
Man will use both to save his own life.

Then we shall sorrow no more,  
When there is no death in our land,  
We shall live on this fair shore,  
An undivided, happy band.

Chorus—In our sweet by and by,  
Then here we shall sorrow no more;  
In our sweet by and by,  
As we live on this earthly shore.

We shall live, never to die,  
We shall have health forever more,  
Here in our sweet by and by,  
As we live on this earthly shore.

Chorus—In our sweet by and by,  
When there is no death in our land;  
In our sweet by and by,  
We'll live a healthy, happy band.

There will be no tears to dry,  
With our friends we never shall part;  
Here in our sweet by and by,  
There will be no broken in heart.

Chorus—In our sweet by and by,  
We will live in this beautiful shore;  
Here in our sweet by and by,  
Will be free from death evermore.

Each discovery makes room for more,  
"Coming events cast their shadows before."  
Men are now living, I am told,  
Nearly two hundred years old;

And as soon as a little more knowledge is obtained,  
And a little more spirit power is gained,  
Disease and accident can be avoided;  
Waste and decay can be prevented;

Nutrition and vitality can be sustained,  
And physical life be forever maintained.

Looking back through a short life time,  
and seeing the wonderful discoveries made,  
and the vast knowledge obtained in the philosophy of life, it does seem as if the ultimate result was indeed almost gained,  
and through the fullness of Vitapathy the next success may be the triumph of Life over Death!

The coming man, or the perfected humanity that is to be, will surely live forever as the grand acme of creation.

Success to the perfected man,  
The highest earthly being that is to be;  
Nature's accomplished plan,  
He'll surely live and love continually.

This grand result may soon be accomplished, as we are now learning to use the means, and as sure as there is life we will succeed. We are changing from the animal to the human; and from the material to the spiritual; and have learned that drug medicines, like all inert matter, have no life in them, and cannot cure disease, but do much harm in being indigestible and poisonous. Being dead matter, they destroy life instead of saving it! Physicians who use crude drugs, and surgeons who use the knife, are doctors of death. No crude matter can cure diseased matter. Spirit only has power to cure disease, save life, and prevent death.

Spirit can be imparted to food, drink, etc., by our process of vitalization, making them curative medicines; and spirit can be imparted to the sick through air, heat, electricity, and magnetism, and by all the higher processes of the Vitapathic system.

Physicians who practice Vitapathy are doctors of Life, because they employ life, and can therefore cure disease, and bring health and happiness into the world. All physicians of all schools will have to learn and practice this system of life, for intelligent people will employ no other.

The complete success of Vitapathic physicians, throughout the United States and other parts of the civilized world, wherever Vitapathy is known and practiced in the prevention and cure of disease and prolongation of human life, demonstrates the ampleness of this "Higher System of Health and Life;" and no wonder that it succeeds when we consider the ample array of its means and the fullness of its power.

With its sure system of diagnosis; with its safe system of surgery; with its best use of vital medicines; with its vital curative food; with its proper use of water; with its correct use of vital air; with its highest use of vital heat; with its scientific uses of electricity; with its thorough use of magnetism; and only use of highest spirit.

HOW COULD IT FAIL?

IT CANNOT FAIL!  
Though the heavens above us should fail,  
And earth be melted with fervent heat,  
Spirit can do all and preserve all,  
And make all of nature's works complete.

This spirit of health, and life, and power  
Is free to each and all as the sunlight,  
King and beggar, rich and poor, every hour,  
All can have it, forever, day and night.

We need no lowly church or costly hall,  
Nor salaried priesthood to proclaim it,  
Spirit is in the air and free to all,  
And every one can learn to inhale.

This higher system of health and life  
proves its power and demonstrates its suc-

cess by promptly producing the desired results, and benefits all, both physically and spiritually, and does it now and here. No waiting for some future time for health. No putting off happiness for some future heaven. But everyone can have all the health and happiness here that he can possibly enjoy.

All can commence now to benefit themselves physically, by employing this system to cure their diseases and prolong their lives.

All can commence now to benefit themselves spiritually, by employing this system to cure their bad habits and purify their lives. Thus all can have healthy bodies and pure souls, and preserve both alive together, thereby perfecting humanity and preparing for the only possible immortality.

Science explains the nature and use of matter; Religion explains the nature and power of Spirit; Vitapathy includes them all, and is the Highest Science and the Purest Religion.

Health, happiness and perpetual vigor is yours if you will seek it. Why stand ye idle all the day when there is so much to do, and when it pays so well to do it? Why sit ye shivering on the brink of life, afraid to die, and yet too faithless to live? Immortality is within your reach. Accept it now, for this is the accepting time; and this is the day to seek salvation. You can commence now to preserve your lives forever. Seek health first, then spiritual power with its heavenly kingdom, and all other things which you need will be added unto you.

The kingdom of heaven is health, peace, joy and eternal life, and is to be here on earth, as Jesus proclaimed it. Seek it here; take it now; it is yours; it is offered to you in the Vitapathic system, which will cure the diseases and preserve the lives of all who properly use it.

The compound word Vita-Pathy means that life will overcome death; and it surely will if properly applied and properly received.

An eminent M. D., D. D., who has learned and is preaching and practicing Vitapathy, having, as he says, tried all other systems of health and religion, and seeing the sickness and crime now in our land, and the success of the New System in abating it, exclaims that—

"Vitapathy is the only hope of the world; for it makes people better physically and spiritually, and saves when all else fails. It is the reign of Spirit over Matter and of Life over Death!"

Vitapathy must now take the place of all other systems of health and life: it is the last and the best, and the only sure system.

Vita shall spread where e'er the sun  
Drops his successive journey run,  
And heal the sick from shore to shore,  
Till moans shall cease and set no more.

I have now told you something of this wonderful power which, as a spiritual essence or life principle, pervades all nature everywhere, and does everything. But as there are many grades of matter, there may be many degrees of spirit power, and many forms of its manifestation. And as I would lead you from the lower to the higher, how shall we know highest spirit, and by what name shall we call it? Shall we refer you to Scripture for its name and attributes? Shall we call it God, or Christ, or Holy Spirit? or do these terms all mean the same thing? Jesus says, God is spirit; Paul says, Christ is spirit; and Peter says, that Holy Ghost is spirit; and the scriptures teach us that these different manifestations of spirit are one and the same thing. Paul says that spirit produces different manifestations, and various powers in different persons, but says, that it is all by the same spirit; the scriptures teach that spirit is diffusive; and the old prophet says, spirit shall pour out upon all flesh in these latter days; and the Indian prophet and medicine man says, that the great spirit is in the forest and in the plain, in the sunshine and in the rain. And the Christian hymnist sings—

"Come, holy spirit, heavenly dove,  
With all thy quickening powers,  
Kindle a flame of sacred love  
In these cold hearts of ours."

And the spiritual poet sings—  
"Nearer, my God, to thee."

Jesus says, "spirit is life, and is within all;" and he entreats hearers to take in more of it and promises those who do get full of it that they shall not see death, "but shall live forever;" he says they shall not die, but shall have everlasting life, both mean continuous living right along as we are here. And neither nature, science, nor religion offer any other kind of life.

Paul says, "Christ is quickening spirit," and urges his hearers to get filled with all the fullness of spirit. And Jesus says, "this is Eternal Life, to understand spirit, and be filled with it continually; to such there is no sin, or sickness, or pain, or death."

The Scriptures teach that spirit cleanses, purifies, and preserves all. If we have had any doubt about the nature and power of spirit, it can be all cleared up. For in further describing spirit, Jesus compares it, in its manner of coming, to the wind; and those who have experienced its coming, say it feels like the wind. Peter says, "spirit came as a rushing mighty wind, and filled all the house;" and those present could both hear its sound and feel its power. Jesus further describes spirit as like the lightning, which flashes from one end of the earth to the other. Paul says, "spirit shone around him like a great light;" and Peter says, "it came (in flashes or streaks) as tongues of fire;" and Peter tells us that "spirit was poured out upon the Gentiles;" and the apostle himself being filled with spirit, bestowed the baptism of spirit on his converts by the "laying on of hands;" and the sick were healed in the same way, as the apostle says, by the same spirit.

This command and power, in those who believe and use spirit, is still in full force until this day, and will be forever, or as long as there is disease to remove. Spirit may be conveyed to the sick in many ways besides by the actual laying on of hands. Spirit was conveyed from the apostles to the sick by handkerchiefs, aprons, and other things, and cured all their diseases; and the same is done at the present time by Vitapathic physicians, through our vital medicines, and through food, water, air, heat, electricity, and magnetism, as employed in the Vitapathic system of practice.

This spirit of health and life is everywhere, and always has been, and always will be. It is the first and the last, and the one all powerful, ever-living spirit that gives and preserves all life. But mankind did not know it; they have been trying to worship something else, like the Athenians, they did not know what. But Paul says to them: "This (to you) unknown

(spirit) God, whom you ignorantly worship, declare I unto you;" and he did declare the only true God to be spirit, and not the bodily materiality which the heathens worshiped. God is spirit, and is everywhere. Person or being can only be in one place at one time; but spirit can be in all places at all times. Impersonal spirit is greater than any personality. Person or personality is finite; but impersonality is infinite itself.

Ever-living impersonal spirit is the highest power in universal nature, and the only true God. The true God is not like a person to be talked to, but is Living Spirit, to be taken in as a fountain of life and joy forever. And may you all be baptized with its baptism, and renewed with its new birth, and be filled with all its fullness of power, and live eternally.

We do not worship images, nor idols, nor personalities, for they are material like ourselves; but we worship the true Spirit God—in spirit and in truth—by holy silent communion and faithful inspiration. This only true God declare I unto you. And I would teach all people everywhere to know and understand this true spirit God, spirit Christ, spirit Life! and be filled with all the fullness of Spirit continually. And all those who do shall certainly live forever.

This is our hope; this is our knowledge; this is our system of health and life; this is our religion; and this our

DOXOLOGY—  
All praise to the spirit of life and love,  
Within, without, around, below, above;  
That fills all space, all time, all eternity,  
And crowns all life with immortality.

The spirit assumes locality, personality, and name, when it manifests itself in human flesh and form. And have we not all heard of its highest manifestations? And may not we, like the woman at the well of Samaria, say, come and see if this be not the Christ? Christ the Spirit, in Jesus the Man, and in all men and women who will receive it. Christ, the living Spirit, has always been near, and is soon coming in great power and glory, and will appear in the hearts and lives of all who will receive it. And shall we sing—

"All hail the power of Spirit's name,  
Let every creature praise his fame,  
Bring forth the royal diadem,  
And crown it life of all."

BENEDICTION:  
And now may this Spirit of Life and only true God be in you, and preserve you, Soul and Body, forever, Amen.

Reported for The Better Way.

A Happy Greeting to the Vitapathic Brotherhood.

DEAR BROTHERS AND SISTERS IN VITA:—Are you conscious, I wonder, of the months which have passed since we exchanged fraternal greetings. The lapse of time, to me, is a realization—and its effects upon nature and upon life leaves its impress. You may, perhaps, remember when last I was with you. It was autumn, trailing her robes of sombre, followed by deary winter as the keeper of her tomb. These varying pictures move and flit as a fitful dream. Yet the gloom of winter cannot dispel the bright promises of an approaching springtime. Glimpses of sunshine are here and there revealed, which light the pathway and stimulate the heart to renewed action.

But it was of the aspect of beauty that I was thinking. It abounds everywhere—all nature, all science, in whatever form, beauty more or less intense is seen as a sign spiritual. Some writer has said that the invisible things of this life are seen and understood by the things visible.

The teachings of Vita, both physical and spiritual, are evident truths, and verify the sayings of our ancient oracle—"Let there be light."

These present to a discerning eye a distinct and glorious revelation in which spirit is heard to speak words of wisdom and assurance of immortality. Spirit is seen in the grandeur of light when we look on the lofty mountain and the pathless ocean—when we listen to the roar of winds and clamor of thunder. But it is of beauty so abundant in nature's works that the heart is most drawn to it. Such gems are strewn all over life's pavement. There is beauty in everything physical and spiritual—in design and system. In fitness of things, natural and moral. It is seen in influence, especially if it tend to goodness and truth. How beautiful was that influence which enabled the child to cause a tear of repentance to fall from the eye unused to weep, and the sigh of regret from the heart long "dead in wrong doing." There is beauty in the soft blue eye and the angelic face of innocent youth, and the potent language of love.

Contemplate the beauty of the mountain, the river, the prairie, the waterfall, the rainbow, the rays of noon, the holy light of moonbeams, and the tranquil sea. All in their hallow light. The heavens are full of beauty, for they declare the glory of the Great Spirit. Look at the glittering orbs which adorn the heavens at night, the glorious moonlight, so calm, so gentle; have you not often acknowledged the power of their entrancing beauty, perhaps a loved one by your side, or when you were alone in the spirit for the purpose of adoration. Anon you thought of friends and cherished ones; or you felt the sweet influence of that glory which surrounded you, and your heart wandered off to some hallowed shrine and worshipped there, and before you were aware of it you were holding communion with departed ones, through the medium of angelic messengers. Crowding cares and anxieties were for the time forgotten. How you seemed to be on the confines of that land "Where there is no night," no winter, no death, all enlightened by the Holy Spirit.

There is beauty such as angels delight to look upon in the revelations it makes to man. It should never be forgotten that it is not to gratify the lower passions of our nature that the wealth of beauty is so profusely scattered over the material creation, but to refine and purify, and allure the heart homeward, that the soul may draw supplies from the fountain whence angels may drink and feed on spiritual manna, while they walk and talk on the banks of the river of life.

EMMA HAZEN, V. D.  
Bonfield, Feb. 20, 1888.

## WHOLE WORLD

## SOUL COMMUNION

MARCH 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas.....	1:43 p. m.
Boston, Mass.....	8:28 p. m.
Burlington, Vt.....	3:16 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Buffalo, N. Y.....	2:55 p. m.
Columbia, S. C.....	2:48 p. m.
Cape Horn, S. A.....	12:01 p. m.
Capital of Good Hope, Africa.....	9:30 p. m.
Chicago.....	2:30 p. m.
Detroit, Mich.....	2:38 p. m.
Frankfurt, Germany.....	8:45 p. m.
Frankfort, Ky.....	2:35 p. m.
Fredricksburg, New Brunswick.....	3:43 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:40 p. m.
Los Angeles, Cal.....	12:01 p. m.
London, Eng.....	8:11 p. m.
Leamington, Kan.....	1:48 p. m.
Little Rock, Ark.....	2:43 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:26 p. m.
Nashville, Tenn.....	2:50 p. m.
New York City.....	2:15 p. m.
Norfolk, Va.....	3:05 p. m.
Omaha, Neb.....	1:58 p. m.
Philadelphia, Penn.....	2:11 p. m.
Pittsburg, Penn.....	2:51 p. m.
Rome, Italy.....	9:01 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	1:07 p. m.
St. Domingo, W. I.....	2:25 p. m.
St. Paul, Minn.....	1:58 p. m.
Santiago, Chile.....	2:29 p. m.
Snow Falls, Idaho.....	1:45 p. m.
San Francisco, Cal.....	2:25 p. m.
Vienna, Austria.....	9:21 p. m.
Vera Cruz, Mexico.....	9:46 p. m.
Walla Walla, Wash. Ter.....	1:16 p. m.
Augusta, Maine.....	2:33 p. m.
Baltimore, Md.....	2:38 p. m.
Berne, Switzerland.....	8:41 p. m.
Berlin, Prussia.....	9:09 p. m.
Constantinople, Turkey.....	10:11 p. m.
Dublin, Ireland.....	2:16 p. m.
Edinburgh, Scotland.....	7:46 p. m.
Geneva, Switzerland.....	8:51 p. m.
Honolulu, S. I.....	10:31 p. m.
Jerusalem, Palestine.....	9:03 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lima, Peru.....	3:04 p. m.
Milwaukee, Wis.....	2:21 p. m.
Indianapolis, Ind.....	2:28 p. m.
Montreal, Canada.....	3:01 p. m.
New Haven, Conn.....	2:18 p. m.
Newport, R. I.....	2:17 p. m.
New Orleans, La.....	2:17 p. m.
Ottawa, Canada.....	3:08 p. m.
Panama, New Granada.....	2:03 p. m.
Paris, France.....	9:19 p. m.
St. Petersburg, Russia.....	10:11 p. m.
St. Louis, Mo.....	2:11 p. m.
St. John, New Foundland.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:26 p. m.
Springfield, Mass.....	2:21 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Tallahassee, Fla.....	2:03 p. m.
Vicksburg, Miss.....	2:38 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.

IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGH-

OUT THE WORLD, AND CONNECTIONS THEREFOR HAVE BEEN MADE BY ADVANCE

THOUGHT IN

LONDON, PARIS, BERLIN,

VIENNA, ST. PETERSBURG, YO

KOHAMA, MADRAS, PEKIN,

RIO JANEIRO, ROME, CITY

OF MEXICO, BUENOS

AYERS, HONOLULU,

AND MANY OTHER CITIES.

OBJECT:

Through Unity in Aspiration and Co-Operation of Thought to seek higher Truths and Secure Universal Peace.

CONDITIONS:

Self must be lost sight of during the half hour of Communion and every soul given up to Universal Love. Be wary on the side of the right and true!





## SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

I am Evelyn Heine. I was born in Sidney, Australia, and I desire to reach Ada Constance Heine, whose husband is a blind violinist. She has one daughter, Constance, also deprived of sight. I will say to her that the property in the bushland greatly requires an overseer, and that as soon as possible, in the name of her husband it would be well to look to her lawyer in London. Communication can reach her through the great Mapleson combination.

I am Mary E. Fuller. I wish to communicate with my relative, Samuel Fuller, well known in spiritual circles. Samuel, did you reread the letter lately sent you? I mean that regarding finances. You would find that you had made a mistake. Read it so soon as you see this message, and be swift to communicate once more ere the mistake puts you in trouble. Rachel sends love from my side of life, so also does Thomas Wheeler, a former friend of yours.

I am William C. Rutherford. I wish to reach friend Howell in order that I may explain to him why I was not recognized. I have not seen my friend since we were boys, and I was the son of the then principal officer in our town. Do you remember the picnic in the three large wagons, when Stirling broke his arm, and we were all so frightened? Do you not remember me, the large, pale delicate boy, who was unfitted for boyish exercise? I sat three desks from you, and you protected me many times. I thank you, friend Howell; the records of a brave boy make a noble man.

I am Reuben Smally. My father is Samuel Smally, of Philadelphia. My mother is Ellen Smally, formerly Ellen Rutter. I have also one sister, Annola. I passed away many years ago, a little baby, and am now a man. I have been highly educated, and while I respect my father's Catholicism, yet would I say to him, have a care, lest in following after dogma he fall in the riches of truth everlasting.

I am known upon earth as the Rev. Dr. Massey, being well known in religious as well as social circles. I delight to add my tribute to the testimony of truth. I, for a long time, taught the gospel, and seeing myself as I am, I fully realize that though I feel many times that through ignorance error was intermingled with truth because of my slowness to comprehend. My motives were upward and onward, and God, the just judge of all men, imputed unto me not the sins of ignorance, but gave unto me the light of his eternal smile. Be earnest, be sober, be vigilant, for only the pure in heart can see God. To be good, is to be sincere; to know God's will righteously, is to do it. The Lord is in his holy temple; let all the earth keep silence before him, and "know ye not that ye are the temple of the living God?" "Peace be with you all."

I am John Proctor. I desire to reach Angelina Wright Proctor, better known as Ada Kunkel, to whom she was married after my decease. George and I are both in this world now. I mean by George her second husband. I am not so good as he, and he is uplifting me. We both want to do Angie good, however, and I want to amend what I missed if I can. Agnes, my daughter, is rather grieved just now; she would do more for her mother, but her income is insufficient. Angie is travelling with a troupe, try and reach her; surely you can. Tell her to beware, there is danger of disbanding.

I am Mary Love. I have several relatives in this city, more especially an uncle, to whom I desire to make myself known. I am an only child, if he will remember, and passed into spirit life amid great grief, because there had been no child for so many years in his brother's marriage. I am fond of singing, and I love it when auntie will sing. I love Molly Moore, don't you? Dear auntie, if you could go there you'd have nice times. Please give love to my mamma if she will receive it.

I am Frances Perth Geer, a native of Manchester, England. I wish to reach my cousin, Yltyd Randolph Geer, educated in one of the great English cathedrals. He came to this country ten years since and wished to procure a living as choir master or precentor. Any information regarding his whereabouts will be most thankfully received. Tell him that Bessie, in England, is anxious about him, and to write to him at once.

I am Thomas McJilton, born in Scotland, but for twenty years a teacher of languages in America. In that time I lived in Boston, Cincinnati, Des Moines and Austin. In the latter place I passed over through a throw from my horse. I have a daughter Mary whom I would reach through Martha Weaver, of Cincinnati. She is a near neighbor of here, and is at present employed in a dress making establishment. Tell Mary, Mrs. Weaver, that her projected visit to Boston will be, as carried out, the best thing she has ever done in her life. This from her father.

I am Eloise Pearl, and he says, I mean this gentleman, that I'm a nice little girl, and the boys thought so too, tause pearls are nice things, and they said I was a pearl. I got a pretty little mamma and I make my fin' go tip, tip, and that makes her laugh. She say that's "wup," but it ain't, it's tip, tip, like mousy. Mamma, big house tant tum down; an' mamma, Dod made birdies, birdies made no noise; they sing pretty Dod and dood Dod. Mamma, sino E. V. better do Tanada. An' mamma, you big papa say you not sell book no more, an' he love you, an' he turn over in big ship, an' he so happy tause you dood dir. He you big papa, that why he say you dood dir. When I dro up, I doin' have pity shine thing, like him who talk to me, an' I doin' have pusey on my wote too. Now mamma, pousse don't c'y no more, please don't say oo bitter, tause you pity mamma. Dod love oo. Now I tired.

[The "shine thing" referred to, was my badge, and the fur or "pussy" referred to was the ermine on my robe, which I preserve as an individuality.]

[HENRY TUDOR VIII.]

The letter from Queen Elizabeth in regard to Shakespeare and Bacon, could not be prepared in time for this issue, but it is ready to be copied when King Henry can dictate it to me. C. M. KEITH.

Through the Mediumship of Mrs. A. L. LULL, Lawrence, Kansas, January 31, 1888.

My name is Katie, generally called "Puss." Am four years old and have been here five months, so my guide says. He says I lived in Syracuse, N. Y. My papa and mamma called each other other George and Fannie. I was named after my aunt Kate. She is dead too, and lives with me here. I had light hair and blue eyes, and was buried in a blue dress. The coffin was white. Papa worked in a big store, writing all day. I was running along one day and fell down, and then I was gone. That is all I know about how I died. Mamma wears black for me now, but she has put all my playthings away so that I can't play with them when I go home. I go to see mamma often, but she don't know me. I want to have her leave out my wooly dog on wheels, my candy pig and my dishes, so that I can play with them when I come.

Written for The Better Way.  
Experiences in Materialization.  
NO. 11.

The last sentence of my former article is found in the twentieth chapter of Revelation. The printer has omitted the quotation marks. I mention it because it is interesting to see how the principles of spirit ethics of that day coincide with what we know of their present condition.

After the doctor's spirit band amused the audience in the way mentioned, for half an hour, he was untied and put entirely behind the curtain. Many of your readers have never seen the exquisitely beautiful phenomena which so repeatedly followed each other. For over an hour there was no cessation, while the witty Irish control threw out remarks, in his peculiar voice, from behind the curtain. It was soon evident that the spirits were, in every respect, entirely different from the dogmatic representation of them. They behaved so perfectly like ordinary human beings, that it is not surprising that ignorant and startled observers should suppose them to be assistants dressed up for the performance. Yet there was difference enough for an intelligent mind to know that they were people of the past, who had left their bodies but not their mental and physical peculiarities.

One of the first to come out into full form from the curtain was a female, in manner, voice, and gestures. She had clothed herself in a dress of purest white, so white that any other white object in the room looked dingy by its side. She seemed to move without the aid of feet, noiselessly gliding from one to another of the audience, and, in one or two cases, sitting in the lap of one of the audience. One lady was much shocked by the want of weight in so active and substantial a looking lady.

Dr. Rothermel's mediumship does not furnish much voice, none of the spirits speaking above a whisper; probable because his own voice is not very strong. This spirit whispered her name as Emma Hirsch, went to the flower stand, broke off a flower, and taking it to the lady playing at the piano, pinned it on the front of her dress. Some eyes are more sensitive to the light emanating from the spirit form than others. While some see the face and features distinctly, others see little more than the bright and beautiful dress, in this case snow-white and somewhat self-luminous. This spirit ended her evening performance by appearing and disappearing about four feet in front of the curtain. First, a small patch of the same beautiful white was seen on the floor, as if some one had dropped a handkerchief. It very gradually increased, attended with a crackling sound, until the spirit stood before us in full size. It then gradually disappeared again. The whole performance lasting about six or eight minutes. The same spirit materialized a hand at intervals, and wound up the music box in sight of the audience.

The doctor had an assistant, who sat outside of the curtain, who on one occasion, a little out of humor, went to the music box and rather rudely shut down the cover. The effect was to disturb and drive away the spirit, precisely as any young lady would have been driven away if a rude man should approach her and do the same thing. It will be seen, in the sequel, how this man was punished by a spirit present.

REUEL KEITH.

## Astonishing Offer

SEND THREE TWO-CENT STAMPS lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

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## Miss Jennie B. Hagan

Respectfully announces that she will speak in Cincinnati on the Sundays in March, '88, and that her services as speaker and improvisatrice may be engaged at near-by towns, for other days and evenings in March. Her address is SOUTH FRAMINGHAM, MASS.

## NOW READY,

FRESH FROM THE PRESS.

## OUTSIDE THE GATES.

—AND—  
Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-heavily laden shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercy for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of un-happiness under the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susan—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in words beyond "Morna's Story," also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the *Banner of Light*; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the series emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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Written for The Better Way.

### Presbytery and Baptism.

By R. NEELY.

What a cloud of dust we do raise, as the fly said, as it sat down on the wheel of the coach, as it rattled along a dry country road in a summer day. Never in the memory of man has there been such a rattling among the dry orthodox bones as there has been since the Rochester knockings forty years ago. When Christ manifested in the person of Jesus of Nazareth, the orthodox Jews said he had a devil and was mad, but now the orthodox Christians are just as sure that the second coming of the Christ is the devil, and all the sects are making an effort to unite their forces against the common enemy. The latest is a love feast in this city which the *Inter Ocean* reports in two columns and a half of closely printed small type.

I will let the editor of that paper describe the lovely affair and the euphonious name he gives it: "To explain, Presbyterism means a very delightful mixture of Presbyterians and Baptists, such as characterized the joint meeting Monday night of the Presbyterian and Baptist Unions at the Grand Pacific. It appears to have been a particularly brilliant and enjoyable occasion, considered merely as a social and an oratorical affair. But there was a significance about it which should not be overlooked. As Dr. Lorimer intimated, there is a good deal of a sacrament in a good meal and a pleasant social intercourse like that, which might do more to magnify their agreements and minimize their disputes than any amount of religious controversy. Dr. Withrow, lately pastor of the church on "Brimstone corner" in Boston now the eloquent pastor of the Third Presbyterian Church this city, appears to have been not a little surprised as well as charmed by the genial religious atmosphere which he discovered to exist among the ministers and churches in our city. Down in Boston, from which town he was rather happy to emigrate, an east wind of theological controversy is always setting in. But when he and Mr. Goodman, the veteran publisher of the *Baptist Standard*, as the Presidents of the two unions, shook hands, it was so much of a spectacle that Dr. Withrow himself began to wonder how it must seem to the old theological heroes up higher, and what Calvin and Zwingle, and Luther and Cotton Mather and Roger Williams might be thinking of it. "How you poor Baptists were chased around. Of course we Presbyterians didn't do it; but the ones that did are certainly sorry for it." If anybody thinks such people as these in the Chicago churches are blinded with dogma, stuck in a fog, hating each other, he didn't know how near they really were in their hearts.

Dr. Gussakus, of the Plymouth Congregational Church, who was put down to speak on the topic, "Presbyterism as Seen by an Outsider," declared it an unprecedented assemblage of representatives from the two most stalwart champions of orthodoxy. This new species of a Christian was clearly a victory for the philosophy of the evolutionist. The development has been unmistakable, and the fittest had survived, and the result of the struggle was something which good people could not contemplate without a high degree of cosmic emotion. Dr. Barrows, too, assured his Baptist friends how he loved them, adding: "I may also say that I even revere you, for my mother-in-law was a Baptist." They all believed in the better things of the future in religious matters. The things which make them Baptists and Presbyterians are not nearly so important as those which make them Christians. Dr. Henson, Baptist, although he protested that he was a man "who believes in men who believe in what they believe in," could not help saying to himself, as he had been surveying that multitudinous and double-headed assembly, "Oh that we were all one, and that one—Baptist." He believed in veritable animals; he believed in that little fellow who said, "I don't weigh but ninety-five pounds, but ninety of them are backbone." Still he had no fancy for the kind of people who don't know the difference between their conscience and their obstinacy. "You don't mend windows by throwing stones," he said. "We Baptists have learned that there are things which more need to be exterminated than Presbyterians. You have come to learn that a beautiful baby can go straight home to heaven without ever being sprinkled, and we have come to learn that a grown Presbyterian can go to heaven without going by the water route. We have come to learn here in Chicago that we have enough to do to fight the devil without turning our guns on one another. All of which was sensibly spoken. Without doubt the tribe of Presbyterians is being reformed to increase and multiply."

If this talented discerning editor had read the spirit messages from John Calvin and the retributive justice visited on him for his wickedness in the case of Michael Servetus and the remorse he suffered for his crimes committed in the name of God and Presbyterism he might well think that these departed worthies would be sorry for fighting one another, and, I have no doubt, the time will come when they will not only tolerate Spiritualists, but regret that they ever meddled with them. It is only a matter of time when they will know what they now only nominally believe: "that there are diversities of gifts but the same spirit," and those who contend for truth shall win, but those who "don't know the difference between their conscience and their obstinacy" and fight only for victory, shall go down in the battle of Armageddon.

CHICAGO ILL., February, 16 1888.

### What is he Tired of?

To the Editor of The Better Way.

An assumed representative of anti-Christian Spiritualism has written an article in which he tries to fight something, but we have utterly failed to find out what. He speaks of "turkey-winged angels, goose-down seraphims, or peacock-tailed cherubims," and yet calls "most of the stuff published in the spiritual papers" "wishy-washy and stale, because so mixed" with what he is pleased to call "Christianity."

The columns of THE BETTER WAY are as open to him, as to the rest of us, let him feed his friends with something solid and beneficial, like the article "Tired of Christian Spiritualism," and perhaps he can lead more to righteousness than the despised Christian Spiritualists.

Spiritualism is, as yet, just as much of an "ism," as any of the rest of them, and its professors are no richer in charity and kindness than the most bigoted, which statement is proved by the very article Mr. Judson has written. A Christian is one who takes Jesus of Nazareth as his guide and pattern, and that, because of the goodness and love in the life, as given in the New Testament.

A Spiritualist, as I understand the term, is one who, through his own experience, has been convinced beyond a doubt of the continuity of existence, and of the ability under proper conditions of those who have laid aside the physical to communicate with those still encased in the flesh. Of course, if one spirit can return and manifest, another can do the same, and those who will come who are attracted by love and harmony of spirit.

Now Mr. Judson must admit that if any spirits can manifest, the purest and best will have the first claim; provided, there be goodness enough in the world to attract them, which makes purity of life and thought, kindness and charity to those around them, the requisites for happiness here and hereafter, is the highest and holiest kind of Spiritualism. Because it will seek to have its professors uproot the evil in their natures rather than excuse and neglect it. Spiritualism will only benefit mankind in proportion to the light it throws upon cause and effect, not by trying to bury Christianity. Jesus did not establish any creed, but he did accept and encourage goodness and amendment whenever he saw signs of it. The trouble is just this: while there is some Christianity in the churches there is more churchianity, and when the class of Spiritualists represented by Mr. Judson, become a little less self-glorious, a little less like the scribes and Pharisees, who shut up the kingdom of heaven against men, they will be able to see and know that some truth exists yet undiscovered, even to them.

If Mr. Judson and his friends can bring any good reason for not loving Jesus and his teachings, it will be time enough to make lightening remarks about Christian Spiritualism. Even now he is at liberty to write articles opposed to the Christ principles of love, mercy, and forgiveness and send them to a paper (if there be one) that is supported by bad rich men, and he will have the satisfaction of doing his best to lower the moral tone of his readers. We hope his next article will be, however, a confession that it was dogma and narrowness in any shape that he wished to oppose—even his own—and not the principles of love to God and humanity as taught by Jesus, and others in harmony with him. If Mr. Judson's Spiritualism does not require of him absolute goodness, then he had better seek the first church he can find that will furnish him a scape goat, for Spiritualism has none to offer him or any one else.

### A Skeptic in a Circle.

CINCINNATI, February 28, 1888.

To the Editor of The Better Way.

I called at the residence of Prof. Martin, No. 276 W. 7th street, this evening to see a friend. While there, I unexpectedly met Mr. J. K. Perkins, of Kalamazoo, Mich., who has the reputation of being a well developed physical medium. I asked Mr. P. if he would give a seance, and he replied that he would, but he would have to be brief as he was on his way home from the South and it was almost train time. As neither knew that the other would be there, there would be no chance for a pre-arranged program.

Mr. Perkins, Mr. D. C. Hoedemaker, of Kalamazoo, a physician, who prefers not to have his name appear, and your humble servant, surrounded a table, upon which was placed several slates, and a glass containing several tea spoons; put out the light, joined hands and commenced to sing, when presently we heard raps upon the table for us to cease singing. We were informed that the writer's uncle was there, and his presence seemed to be confirmed (after a light was brought in) by the writing of his name between two slates without a pencil, in a hand so similar to some of his writings in my possession. Other raps were heard, and by calling the alphabet Mr. H. had the name of his friend, Mr. Hodges spelled. Two of the spoons were taken from the glass and placed between my hand and the medium's. A hand seemed to touch mine and what seemed most remarkable to me was the placing in my lap of a large hatchet that lay upon a table out side of the circle. During all this time Mr. Perkins' hands were firmly held by the Doctor and myself.

After a light was secured, several communications were written between the slates without a pencil. I am certain this writing was not on the slates before they were placed upon the table, for I examined them, and besides I could hear the writing between the slates.

The names of Dr. H. C. Britton, H. W. Beecher, Zollner, Converse, Morgan and John Brown, about whose body we had been singing "lies mouldering in the dust, but his soul goes marching on"—were written upon the slates in different hands writing without a pencil, in bright lamp light.

The last communication was written for Mr. P. and was, "Don't miss the train," whereupon the circle was broken and "we parted."

A. SKEPTIC.

### Phenomena in Cincinnati.

To the Editor of The Better Way.

It is seldom I attend seances, but now and then when I hear of something that is likely to be of interest to the public generally, I investigate it.

Last Friday evening a company of friends arranged for a private sitting with Mr. Willis, of the old Spencer House, Broadway. He is an unassuming, and to appearance, an honest man. He gave us every opportunity to investigate the genuineness of his phenomena. I made a careful examination of the premises, and, after being quite sure there were no means of communicating with confederates, our seance commenced. I would add, the circle was held in a large dilapidated room adjoining a shoemaker's shop. Mr. Willis is a shoemaker, and everything around had a very rustic appearance.

The first thing that attracted my attention, before we really settled down to our seance, was the manifestation of rappings; now on a trunk, then on the walls, afterward on the doors; and this was followed by the running of a sewing machine by invisible agency. After this we closed the door leading from the workshop to inner room, and the lamps being fully ablaze in the workshop, they sent considerable light through the glass door into the inner room. After a few minutes we heard in a distant corner the sound of writing. No person was visible near the table, and before many seconds several sheets of paper were pushed with tremendous force off the table and fell into the center of the room. On examining these sheets we found communications for members of the circle, and one general communication, the details of which I will not occupy your space with at this time.

The next curious circumstance which occurred was the movement, by invisible agency, of a hobby horse which rocked to and fro, now violently, then gently, and again rapidly, according to our request. Presently we were startled by the striking of a clock which stood on a mantel shelf—an old clock that does not go. It struck about twenty times, then paused and struck four. After this a form came out of the cabinet and walked about the room, touched each one of us, or nearly so, went to the table and wrote a communication for one of the sitters. I would here state that Mr. Willis does not sit in the cabinet, but joins hands with the circle, and as personal friends of mine held both of Mr. Willis' hands, I am quite sure that whatever took place was not assisted by him. During the seance we frequently saw lights, sometimes large, at times small, occasionally they appeared almost like sheet lightning, then like forked lightning. Rappings were incessant throughout the seance.

I have here endeavored to give a plain, unvarnished account of what took place, and have been given to understand that on the occasion of my visit the phenomena were not as remarkable as at other times. Be this as it may, I am quite satisfied of their genuineness and sincerely hope that Mr. Willis may always be preserved from even the appearance of fraudulent manifestations. Let me also hope that he will endeavor to develop these powers of materialization and other phenomenal manifestations, without entering the cabinet, for it is most convincing to skeptics as well as to critical believers to have Mr. Willis in view while these manifestations are taking place. Mr. Willis is comparatively unfamiliar with Spiritualism. I believe, and is young in mediums, but his powers promise a marvel as fruition. May he long be surrounded by good, sincere friends, and the noblest influences of the unseen world, and may he prove himself worthy the trust imposed upon him by the development of his mediumship.

Yours faithfully,

WALTER HOWELL.

CINCINNATI, Feb. 23, 1888.

### Howell and Emerson.

Resolutions Unanimously Adopted by the Congregation of the Society of Union Spiritualists, Sunday Evening, February 26, 1888:

WHEREAS, The cause of Spiritualism, having been remarkably revived and its local status enhanced by the labors of Messrs. Howell and Emerson upon the rostrum of the Society of Union Spiritualists, said Society and its Congregation are anxious to give public expression to their appreciation of the services of these gentlemen; therefore

RESOLVED, That as a speaker upon the occult, the esoteric and the practical phases and relations of Spiritualism, we regard Mr. Walter Howell as a teacher of great power and extraordinary eloquence, who is readily understood by the investigator of phenomena and the man of science alike, and whose guides are true, industrious and wholesomely instructive.

RESOLVED, That his teachings have made a decided impression upon local thought and habit, which can scarcely fail to work enduring good to the cause he so ably advocates.

RESOLVED, That in Mr. Edgar W. Emerson we recognize that clear cognizance of the spirit world which enables him to stand face to face with the immortals, converse with them, describe them, and report their sayings and doings to the mortal side of life. His mediumship is so phenomenal that it admits of no doubt or criticism, but brings the fact of immortality home to every heart and brain which are open to reasonable conviction. This Society holds him as one of the few among uneducated mediums, whose progress is sure, rapid, and largely beneficial to a full appreciation of truth.

RESOLVED, That the good member of this Society whose liberality has enabled us to enjoy the services of these eminent Apostles of Spiritualism during the term of two months now closing, is entitled to our sincere and affectionate thanks, to the heartfelt thanks of an lovers of truth, and to the rewards which follow all good and noble deeds.

### Things as I View Them.

Boston, Feb. 26, 1888.

To the Editor of The Better Way.

Intolerance dies hard in many cases, even in this enlightened century, when the angels are daily singing the song of "Peace on earth, good will to men," and doing their best to awaken in the human breast a full consciousness of the sweets and beauties of crowded sympathy and of fraternal affection. Yet the signs of the hour point to the decay of bigotry and recrimination in the various departments of human thought, so that we have reason to be glad that we live in an age when Progress and Reform go hand in hand, and are forcing their way over the many obstacles that beset their path. I am led into this train of thought from an article just perused in the Sunday Herald upon the subject of Medical Progress. As we all know, such progress has not been rapid nor extremely marked in its practical results to man, but the fact that it does exist may give the earnest thinker or advancing mind encouragement to press on in full determination to do what he can to dispel human ignorance, either by his teaching or example.

The article in question from the Boston Sunday Herald opens with the remark, "The world moves, and our old-fashioned prejudices move with it," and continues: "A committee of the Massachusetts Medical Society has lately submitted a report touching the qualifications for membership in that body, which is a long step in advance from the illiberal position which it has hitherto chosen to occupy in reference to the homeopathic school of medicine." It seems that a physician from the homeopathic faculty, had renounced homeopathy and applied for admission to the above society—though how a practitioner in a school one grade higher than that of the allopaths, to which the Medical Society of the State belongs, could wish to take such a backward step, is beyond my obscured comprehension. The Herald says: "He was willing to submit to examination, but was ineligible thereto because he did not have a diploma from a recognized school." Nor could he be admitted until he had passed through a protracted study under the old school system, even though it was allowed his knowledge of medicine and the human system was all that he required for successful practice; and all that he needed was a "regular" diploma. The committee that now report on this case, however, decide that the action of the society "was as illiberal as it was unjust and unwise," and it points out that the training of many of the eclectic and homeopathic schools is as thorough and useful, and may even prove superior to that of the old allopathic system. When we remember the intolerant and even bigoted attitude that the old school regulars have maintained toward every other school or system of medical treatment that threatened to outstrip their own, we may well join with the Herald in its jubilant remark that "the world moves, and our old-fashioned prejudices move with it."

Another article in the Sunday paper of February 26th, in relation to drugs and medicines, emphatically insists that we are coming to an age when disease will be left more fully to the work of nature, and that we should only assist her efforts to restore an equilibrium of the vital forces and thus overcome the disturbance, by proper care and watchful nursing of the patient, leaving the drugs and potions of the old time physicians to fall into decay from disuse. This will undoubtedly be the method of future medical discipline when man studies the laws, needs, and demands of his nature, and governs himself accordingly.

There is an extract from an article by the noted astronomer, Richard A. Proctor, in the Sunday Globe. "I know from my own experience of the ways of such intruders (i.e., men of science in one field, intruding into other departments of which they know nothing)—how preposterously men are apt to err when they pretend to decide about questions which they have not thoroughly studied and in regard to which those who have studied recognize multitudinous difficulties," and the learned writer goes on to say that in his astronomical work he has at times been almost overwhelmed with letters from men taking exceptions to his conclusions, questioning the result of his studies, and offering absurd questions suggestions as to the course he should pursue, who have made no special investigation of the subject they write about, and who know scarcely anything of its laws.

This may well be applied in other directions beside that pertaining to the field of this writer. Spiritualism has had to deal with just such intruders. Men who are profound enough in the pursuit of that particular line of research or thought for which their minds have been trained, find themselves "all at sea" when they turn the glass of superficial inspection when the field of Spiritualism. They are not qualified to express an opinion or to advise a

course upon the subject whose laws they do not investigate and of whose claims they know nothing. Their superficial inquiry is of no value whatever, and their judgment in the matter, like that of the Seybert Commission, is nothing more than an admission of their disqualifications and of their ignorance in the case.

By the way, here at the Hub, matters are assuming what may prove to be a serious aspect concerning the rights and claims of spirit Mediumship. A bill has been filed before our legislature asking for a law to be passed to suppress frauds and wrong mediums. At the hearing before the committee appointed to report on the bill, only one or two Spiritualists have so far presented themselves, and according to accounts they have given as much support as opposition to the bill. Frauds in our ranks! Yes, of course we have them! Every department and profession of human life has its impostors who live to prey upon the public; but the mask will in time drop from all such and their true characters will be revealed. No honest person wishes to either condone or defend fraud, but he desires to be certain of the imposture before he joins in bounding down a fellow being. Now if the proposed bill would deal only with those who unscrupulously deceive the public in the very sweetest and most sacred department of life, none but the frauds themselves would object to its passage. But the question is, will not its tendency be to place all mediums—and by this I mean the true and reliable instruments of angelic work—under the ban? Under its ordinance, can not any one who is prejudiced against a medium, or who has a personal dislike to one, or who has held a sitting and not received absolutely all that he desired to gain from the spirit world, issue a warrant against the medium and have him or her arrested for imposture? True, we might urge in reply that a genuine medium could bring witnesses to prove her reliability, but she would not be exempt from serious annoyance, embarrassment, and sorrow in the case, and as for that, all those so called impostors who have been exposed time and again have no difficulty in producing any number of people who will swear to the reliability of the manifestations which the exposed ones have presented.

Between four and five years ago, while on my first visit to Cincinnati, I heard considerable discussion over a similar bill which the Ohio Legislature had enacted. I know that it was thought by some of my friends that the law would drive frauds out of the State, while at the same time it would protect genuine mediums. During my stay in the city a Mr. Selwenger, a German medium, whose manifestations and medical power had convinced many skeptics of the truth of Spiritualism, and who had in consequence created a great excitement among the followers of the Catholic Church, came to my friends seeking protection and advice, for he had been threatened with arrest and imprisonment under the Russell law—I think it was called.

The excitement blew over, but I remember it aroused serious thought concerning the dangers of a law that could thus be turned by the bigoted, against the very ones it was framed to protect, and undoubtedly its suppression was permitted because of this very train of inquiry and thought.

Boston is well supplied with earnest workers in the field of Spiritualism, and those who desire to know of its truth cannot fail to find some medium who can supply them with the knowledge they crave. Our several Sunday meetings are opened with unceasing regularity, and the good work of dispensing the bread of life to the spiritually hungry is still in operation. Our city has, besides, three free circles during the week—two held under the auspices of the Banner of Light at its free circle room, my own on Tuesday, and those of Mrs. F. B. Smith, the well-known trances medium, of Lawrence, on Friday afternoons, and one held by Mrs. Fletcher at the Independent Club rooms on Thursday afternoons. These circles are all well attended and do much to deepen the interest in our cause of the people of this city. It seems to me that we cannot have too many of such meetings, and it is an encouraging sign to notice that three are in operation here. If every large city of this country could maintain its free circles as does Boston, we should find less ignorance concerning the spiritual life and nature of humanity upon the earth.

Cordially yours,

M. T. SHELHAMER.

### Written for The Better

#### Uncle Joe's Sayings.

The self-made man is always dead in love with his maker.

Pride goeth before a fall, but many small specimen of womanhood goeth before a large bustle.

"Trust in God, and keep your powder dry," is a good saying; but a better one is: To trust in yourself and the spirit world.

"While there is life there is hope." Then hope on, hope ever; for life to us is eternal.

"They laugh best who laugh last." Then do as I: Laugh all the time, and you will be first, last and always.

The dollar is almighty, but it takes an almighty lot of cents (sense) to make a dollar.

"Ask no questions and I will tell you no lies." That is all right; but most people will lie without asking.

"Better late than never." Get out! you cannot play that on your best girl. If you do, she will marry the other fellow.

"All cry and little wool"—ministers preaching the Gospel of Jesus to people of the present day.

"Love thy neighbor as thyself," is good, but to love thyself first is better.

### Gleanings from Philadelphia.

J. Clegg Wright delivered one of his logical, well executed discourses on the subject of "Misrepresenting Spirits, do they do it purposely, or are they effected by the sitter?" on Sunday, the 26th ult.

He entered enthusiastically into the subject—being of general interest to all Spiritualists.

"Some people," he commenced, "seem to think that a spirit is a supernatural being—an infallible being; but it is not a fallacy, it is a fallible being, capable of judging and thinking and also of making misrepresentations. Now, if all the population of the city of Philadelphia were to die this afternoon, there would be some very queer doings and considerable chaos. . . . I think one woman is just as good as another. I think one man is just as good as another; you are just what your conditions made you."

Speaking on the "Virtues," he said: "When one man says to another, 'I am more virtuous than thou,' his virtue is hump-backed and needs to be revised. Take, for instance, a man who is a murderer; he stands before the judge; he has loved a woman with all his soul—his virtue obtained an upper hand over him—he grew jealous and murdered his betrothed. Now, the judge may be as filthy and unchaste in his private life as he can possibly be; but his robes of justice protect him, he is worshipped by his friends; he finds the poor man guilty of murder, and he is hung; the murderer goes to hell, and the judge goes to heaven—mourned by all."

"Now to drop into a seance: may be one person asks, 'Is my John here?' another, 'Is my Lizzie here?' and, perhaps, the table being the medium, they cannot all answer at once, and this is the way in which misrepresentations are made. It is just like twenty men trying to talk through a telephone at one time."

This is J. Clegg Wright's last Sunday at our association; he will be followed by Mrs. Emma V. Paul, during March.

During February the hall was crowded—the unique originality of Professor Wright drawing the audiences.

The entertainment held under the joint auspices of the Ladies' Aid and the Children's Progressive Lyceum on last Thursday evening, the 23rd ult., proved a grand success. Fully eight hundred persons were present. The music for the occasion was furnished by Professor DeBarth's Orchestra, who rendered very fine selections.

Miss Katie Ryan furnished a piano solo, entitled, "Sweet Bye and Bye" with all the variations, and was well received. Miss Bryan was followed by Miss Cook, who rendered a vocal solo. A dialogue by three of the Lyceum scholars was given, entitled, "Train to Maura," which was well received. "The musical trio," Messrs. Sanford Kennedy and Rice, furnished comic songs from "Down South," playing skillfully upon the banjo, guitar and harmonica. Mr. Charles Weidig gave a beautiful selection upon the zither. Unfortunately, several awkward delays occurred, which caused the audience to become restless; but on the whole, they were very good natured, and nothing further than an impatient stamp of somebody's shoes occurred.

In the beginning of the second part of the programme a Japanese wedding was given, and of all the queer antics and mysterious ceremonies, a Japanese wedding carries off the honors. It was well received. Refreshments were served, and after an intermission of nearly an hour, dancing commenced and was indulged in until a late hour.

Several reporters from the staff of the great dailies were present. At a rough guess, it was estimated that over \$200.00 was cleared—a fine lift for the First Association, and which was appreciated.

The great amount of trances which are now agitating our country, appear to be increasing rather than diminishing.

The cause remains a profound mystery, to outsiders, notwithstanding the researches made by eminent doctors and scientists. To Spiritualists, however, the cause of these trances are well known. We will endeavor to solve the problem from a spiritual standpoint.

In the first place, we frequently find mediums who, when undergoing the developing process have lain in a trance for three, five and ten days; some have even extended their trances to two months, but these are exceptions. "But," the doubter queries, "what is the cause of these trances, and to what purposes are they used?"

The cause is simply this: some persons, whom their invisible friends have resolved upon to accomplish a certain work, are compelled to undergo a certain development of different organs of the system; if they cannot accomplish the result with frequent gatherings of friends, they throw their subject into a trance, thereby alleviating considerable labor; the developing process is now accomplished with greater despatch and celerity and with less suffering to the subject, than the slower process in the developing circle. All mediums, who are fully developed in their respective phases, assert that they would rather their developing had been accomplished in a trance state, than in a normal condition. We have not entered deeply into the subject—merely outlined it—but enough has been explained to give the inquirer a knowledge as to the cause of these trances, and to what purposes they are used.

Some persons imagine that mediumship has to be learned; we wish to dispel any doubts on this subject by saying that mediumship is not learned, but has to be acquired through a development of certain organs of the system, and which process is not to be shied, for, to a great number, development is accompanied by the most excruciating pain; we once overheard a prominent lecturer assert, on several occasions, that she would rather bury her only daughter than have her pass through the suffering through which the lecturer had to pass, spiritualism and mediumship are no trivial matters to laugh and scorn.

ELLIOTT RAWSON.

PHILADELPHIA, PA.

### Thanks to Henry Tador.

To the Editor of The Better Way.

I wish, through this organ, to give expression of thanks to King Henry VIII and his medium, Helen Marr Campbell, for the messages conveyed to me through them, two or three weeks since, dictated by my daughter and Miss Lucie Wilmut.

I believe that the message department of THE BETTER WAY, as conducted at present, is doing good, and hope it may ever continue a prominent feature of the paper. I wish also to say that I have just finished reading Miss M. T. Shelhamer's book, "Outside the Gates," and think it one of the best books I have ever read. It is more than interesting, it is fascinating, and the instruction it gives in spiritual truth cannot fail to do lasting good wherever it is read. No Spiritualist should be without it.

Yours fraternally, H. A. BEACH.



Written for The Better Way.

### Presbyterianism.

By R. NEELY.

What a cloud of dust we do raise, as the fly said, as it sat down on the wheel of the coach, as it rattled along a dry country road in a summer day. Never in the memory of man has there been such a rattling among the dry orthodox bones as there has been since the Rochester knockings forty years ago. When Christ manifested in the person of Jesus of Nazareth, the orthodox Jews said he had a devil and was mad, but now the orthodox Christians are just as sure that the second coming of the Christ is the devil, and all the sects are making an effort to unite their forces against the common enemy. The latest is a love feast in this city which the *Inter Ocean* reports in two columns and a half of closely printed small type.

I will let the editor of that paper describe the lovely affair and the euphonious name he gives it: "To explain, Presbyterianism means a very delightful mixture of Presbyterians and Baptists, such as characterized the joint meeting Monday night of the Presbyterian and Baptist Unions at the Grand Pacific. It appears to have been a particularly brilliant and enjoyable occasion, considered merely as a social and an oratorical affair. But there was a significance about it which should not be overlooked. As Dr. Lorimer intimated, there is a good deal of a sacrament in a good meal and a pleasant social intercourse like that, which might do more to magnify their agreements and minimize their disputes than any amount of religious controversy. Dr. Withrow, lately pastor of the church on "Brimstone corner" in Boston now the eloquent pastor of the Third Presbyterian Church this city, appears to have been not a little surprised as well as charmed by the genial religious atmosphere which he discovered to exist among the ministers and churches in our city. Down in Boston, from which town he was rather happy to emigrate, an east wind of theological controversy is always setting in. But when he and Mr. Goodman, the veteran publisher of the *Baptist Standard*, as the Presidents of the two unions, shook hands, it was so much of a spectacle that Dr. Withrow himself began to wonder how it must seem to the old theological heroes up higher, and what Calvin and Zwingle, and Luther and Cotton Mather and Roger Williams might be thinking of it. "How you poor Baptists were chased around. Of course we Presbyterians didn't do it; but the ones that did are certainly sorry for it." If anybody thinks such people as these in the Chicago churches are blinded with dogma, stuck in a fog, hating each other, he didn't know how near they really were in their hearts.

Dr. Gunsaulus, of the Plymouth Congregational Church, who was put down to speak on the topic, "Presbyterianism, as Seen by an Outsider," declared it an unprecedented assemblage of representatives from the two most stalwart champions of orthodoxy. This new species of a Christian was clearly a victory for the philosophy of the evolutionist. The development has been unmistakable, and the fittest had survived, and the result of the struggle was something which good people could not contemplate without a high degree of cosmic emotion. Dr. Barrows, too, assured his Baptist friends how he loved them, adding: "I may also say that I even revere you, for my mother-in-law was a Baptist." They all believed in the better things of the future in religious matters. The things which make them Baptists and Presbyterians are not nearly so important as those which make them Christians. Dr. Henson, Baptist, although he protested that he was a man "who believes in men who believe in what they believe in," could not help saying to himself, as he had been surveying that multitudinous and double-headed assembly, "Oh that we were all one, and that one—Baptist." He believed in vertebrate animals; he believed in that little fellow who said, "I don't weigh but ninety-five pounds, but ninety of them are backbone." Still he had no fancy for the kind of people who don't know the difference between their conscience and their obstinacy. "You don't mend windows by throwing stones," he said. "We Baptists have learned that there are things which more need to be exterminated than Presbyterians. You have come to learn that a beautiful baby can go straight home to heaven without ever being sprinkled, and we have come to learn that a grown Presbyterian can go to heaven without going by the water route. We have come to learn here in Chicago that we have enough to do to fight the devil without turning our guns on one another. All of which was sensibly spoken. Without doubt the tribe of Presbyterianism is foredoomed to increase and multiply."

If this talented discerning editor had read the spirit messages from John Calvin and the retributive justice visited on him for his wickedness in the case of Michael Servetus and the remorse he suffered for his crimes committed in the name of God and Presbyterianism he might well think that these departed worthies would be sorry for fighting one another, and, I have no doubt, the time will come when they will not only tolerate Spiritualists, but regret that they ever meddled with them. It is only a matter of time when they will know what they now only nominally believe: "that there are diversities of gifts but the same spirit," and those who who contend for truth shall win, but those who "don't know the difference between their conscience and their obstinacy" and fight only for victory, shall go down in the battle of Armageddon.

CHICAGO ILL., February, 18 1888.

### What is he Tired of?

To the Editor of The Better Way.

An assumed representative of anti-Christian Spiritualism has written an article in which he tries to fight something, but we have utterly failed to find out what. He speaks of "turkey-winged angels, goose-down seraphims, or peacock-tailed cherubims," and yet calls "most of the stuff published in the spiritual papers" "wishy-washy and stale, because so mixed" with what he is pleased to call "Christianity."

The columns of THE BETTER WAY are as open to him, as to the rest of us, let him feed his friends with something solid and beneficial, like the article "Tired of Christian Spiritualism," and perhaps he can lead more to righteousness than the despised Christian Spiritualist.

Spiritualism is, as yet, just as much of an "ism," as any of the rest of them, and its professors are no richer in charity and kindness than the most bigoted, which statement is proved by the very article Mr. Judson has written. A Christian is one who takes Jesus of Nazareth as his guide and pattern, and that, because of the goodness and love in the life, as given in the New Testament.

A Spiritualist, as I understand the term, is one who, through his own experience, has been convinced beyond a doubt of the continuity of existence, and of the ability under proper conditions of those who have laid aside the physical to communicate with those still encased in the flesh. Of course, if one spirit can return and manifest, another can do the same, and those who will come who are attracted by love and harmony of spirit.

Now Mr. Judson must admit that if any spirits can manifest, the purest and best will have the first claim; provided, there be goodness enough in the world to attract them, which makes purity of life and thought, kindness and charity to those around them, the requisites for happiness here and hereafter, is the highest and holiest kind of Spiritualism. Because it will seek to have its professors uproot the evil in their natures rather than excuse and neglect it. Spiritualism will only benefit mankind in proportion to the light it throws upon cause and effect, not by trying to bury Christianity. Jesus did not establish any creed, but he did accept and encourage goodness and amendment whenever he saw signs of it. The trouble is just this: while there is some christianity in the churches there is more churchianity, and when the class of Spiritualists represented by Mr. Judson, become a little less self-glorious, a little less like the scribes and Pharisees, who shut up the kingdom of heaven against men, they will be able to see and know that some truth exists yet undiscovered, even to them.

If Mr. Judson and his friends can bring any good reason for not loving Jesus and his teachings, it will be time enough to make slighting remarks about Christian Spiritualism. Even now he is at liberty to write articles opposed to the Christ principles of love, mercy, and forgiveness and send them to a paper (if there be one) that is supported by bad rich men, and he will have the satisfaction of doing his best to lower the moral tone of his readers. We hope his next article will be, however, a confession that it was dogma and narrowness in any shape that he wished to oppose—even his own—and not the principles of love to God and humanity as taught by Jesus, and others in harmony with him. If Mr. Judson's Spiritualism does not require of him absolute goodness, then he had better seek the first church he can find that will furnish him a scape goat, for Spiritualism has none to offer him or any one else.

### A Skeptic in a Circle.

CINCINNATI, February 28, 1888.

To the Editor of The Better Way.

I called at the residence of Prof. Martin, No. 276 W. 7th street, this evening to see a friend. While there, I unexpectedly met Mr. J. K. Perkins, of Kalamazoo, Mich., who has the reputation of being a well developed physical medium. I asked Mr. P. if he would give a seance, and he replied that he would, but he would have to be brief as he was on his way home from the South and it was almost train time. As neither knew that the other would be there, there would be no chance for a pre-arranged program.

Mr. Perkins, Mr. D. C. Hoedemaker, of Kalamazoo, a physician, who prefers not to have his name appear, and your humble servant, surrounded a table, upon which was placed several slates, and a glass containing several tea spoons; put out the light, joined hands and commenced to sing, when presently we heard raps upon the table for us to cease singing. We were informed that the writer's uncle was there, and his presence seemed to be confirmed (after a light was brought in) by the writing of his name between two slates without a pencil, in a hand fac simile to some of his writings in my possession. Other raps were heard, and by calling the alphabet Mr. H. had the name of his friend, Mr. Hodgesspelled. Two of the spoons were taken from the glass and placed between my hand and the medium's. A hand seemed to touch mine and what seemed most remarkable to me was the placing in my lap of a large hatchet that lay upon a table out side of the circle. During all this time Mr. Perkins' hands were firmly held by the Doctor and myself.

After a light was secured, several communications were written between the slates without a pencil. I am certain this writing was not on the slates before they were placed upon the table, for I examined them, and besides I could hear the writing between the slates.

The names of Dr. H. C. Britton, H. W. Beecher, Zollner, Converse, Morgan and John Brown, about whose body we had been singing "lies mouldering in the dust, but his soul goes marching on"—were written upon the slates in different hands writing, without a pencil, in bright lamp light.

The last communication was written for Mr. P. and was, "Don't miss the train," whereupon the circle was broken and "we parted."

A. SKEPTIC.

### Phenomena in Cincinnati.

To the Editor of The Better Way.

It is seldom I attend seances, but now and then when I hear of something that is likely to be of interest to the public generally, I investigate it.

Last Friday evening a company of friends arranged for a private sitting with Mr. Willis, of the old Spencer House, Broadway. He is an unassuming, and to appearance, an honest man. He gave us every opportunity to investigate the genuineness of his phenomena. I made a careful examination of the premises, and, after being quite sure there were no means of communicating with confederates, our seance commenced. I would add, the circle was held in a large dilapidated room adjoining a shoemaker's shop. Mr. Willis is a shoemaker, and everything around had a very rustic appearance.

The first thing that attracted my attention, before we really settled down to our seance, was the manifestation of rappings; now on a trunk, then on the walls, afterward on the doors; and this was followed by the running of a sewing machine by invisible agency. After this we closed the door leading from the workshop to inner room, and the lamps being fully ablaze in the workshop, they sent considerable light through the glass door into the inner room. After a few minutes we heard in a distant corner the sound of writing. No person was visible near the table, and before many seconds several sheets of paper were pushed with tremendous force off the table and fell into the center of the room. On examining these sheets we found communications for members of the circle, and one general communication, the details of which I will not occupy your space with at this time.

The next curious circumstance which occurred was the movement, by invisible agency, of a hobby horse which rocked to and fro, now violently, then gently, and again rapidly, according to our request. Presently we were startled by the striking of a clock which stood on a mantel shelf—an old clock that does not go. It struck about twenty times, then paused and struck four. After this a form came out of the cabinet and walked about the room, touched each one of us, or nearly so, went to the table and wrote a communication for one of the sitters. I would here state that Mr. Willis does not sit in the cabinet, but joins hands with the circle, and as personal friends of mine held both of Mr. Willis' hands, I am quite sure that whatever took place was not assisted by him. During the seance we frequently saw lights, sometimes large, at times small, occasionally they appeared almost like sheet lightning, then like forked lightning. Rappings were incessant throughout the seance.

I have here endeavored to give a plain, unvarnished account of what took place, and have been given to understand that on the occasion of my visit the phenomena were not as remarkable as at other times. Be this as it may, I am quite satisfied of their genuineness and sincerely hope that Mr. Willis may always be preserved from even the appearance of fraudulent manifestations. Let me also hope that he will endeavor to develop these powers of materialization and other phenomena manifestations, without entering the cabinet, for it is most convincing to skeptics as well as to critical believers to have Mr. Willis in view while these manifestations are taking place. Mr. Willis is comparatively unfamiliar with Spiritualism. I believe, and is young in mediumship, but his powers promise a marvelous fruition. May he long be surrounded by good, sincere friends, and the noblest influences of the unseen world, and may he prove himself worthy the trust imposed upon him by the development of his mediumship.

Yours faithfully,

WALTER HOWELL.  
CINCINNATI, Feb. 23, 1888.

### Howell and Emerson.

Resolutions Unanimously Adopted by the Congregation of the Society of Union Spiritualists, Sunday Evening, February 26, 1888:

WHEREAS, The cause of Spiritualism, having been remarkably revived and its local status enhanced by the labors of Messrs. Howell and Emerson upon the rostrum of the Society of Union Spiritualists, said Society and its Congregation are anxious to give public expression to their appreciation of the services of these gentlemen; therefore

RESOLVED, That as a speaker upon the occult, the exoteric and the practical phases and relations of Spiritualism, we regard Mr. Walter Howell as a teacher of great power and extraordinary eloquence, who is readily understood by the investigator of phenomena and the man of science alike, and whose guides are true, industrious and wholesomely instructive.

RESOLVED, That his teachings have made a decided impression upon local thought and habit, which can scarcely fail to work enduring good to the cause he so ably advocates.

RESOLVED, That in Mr. Edgar W. Emerson we recognize that clear cognizance of the spirit world which enables him to stand face to face with the Immortals, converse with them, describe them, and report their sayings and doings to the mortal side of life. His mediumship is so phenomenal that it admits of no doubt or criticism, but brings the fact of immortality home to every heart and brain which are open to reasonable conviction. This Society holds him as one of the few among unexcelled mediums, whose progress is sure, rapid, and largely beneficial to a full appreciation of truth.

RESOLVED, That the good member of this Society whose liberality has enabled us to enjoy the service of these eminent Apostles of Spiritualism during the term of two months now closing, is entitled to our sincere and affectionate thanks, to the heartfelt thanks of all lovers of truth, and to the rewards which follow all good and noble deeds.

RESOLVED, That in bidding farewell to this good teacher and this eminent medium we wish them long life and true prosperity, and trust that the time may not be far distant when we will again have the opportunity to greet them and enjoy their ministrations upon this rostrum.

### Things as I View Them.

Boston, Feb. 26, 1888.

To the Editor of The Better Way.

Intolerance dies hard in many cases, even in this enlightened century, when the angels are daily singing the song of "Peace on earth, good will to men," and doing their best to awaken in the human breast a full consciousness of the sweets and beauties of crowded sympathy and of fraternal affection. Yet the signs of the hour point to the decay of bigotry and recrimination in the various departments of human thought, so that we have reason to be glad that we live in an age when Progress and Reform go hand in hand, and are forcing their way over the many obstacles that beset their path. I am led into this train of thought from an article just perused in the Sunday Herald upon the subject of Medical Progress. As we all know, such progress has not been rapid nor extremely marked in its practical results to man, but the fact that it does exist may give the earnest thinker or advancing mind encouragement to press on in full determination to do what he can to dispel human ignorance, either by his teaching or example.

The article in question from the Boston Sunday Herald opens with the remark, "The world moves, and our old-fashioned prejudices move with it," and continues: "A committee of the Massachusetts Medical Society has lately submitted a report touching the qualifications for membership in that body, which is a long step in advance from the illiberal position which it has hitherto chosen to occupy in reference to the homeopathic school of medicine." It seems that a physician who had received a diploma from the homeopathic faculty, had renounced homeopathy and applied for admission to the above society—though how a practitioner in a school one grade higher than that of the allopaths, to which the Medical Society of the State belongs, could wish to take such a backward step, is beyond my obscured comprehension. The Herald says: "He was willing to submit to examination, but was ineligible thereto because he did not have a diploma from a recognized school." Nor could he be admitted until he had passed through a protracted study under the old school system, even though it was allowed his knowledge of medicine and the human system was all that he required for successful practice; and all that he needed was a "regular" diploma. The committee that now report on this case, however, decide that the action of the society "was as illiberal as it was unjust and unwise," and it points out that the training of many of the eclectic and homeopathic schools is as thorough and useful, and may even prove superior to that of the old allopathic system. When we remember the intolerant and even bigoted attitude that the old school regulars have maintained toward every other school or system of medical treatment that threatened to outstrip their own, we may well join with the Herald in its jubilant remark that "the world moves, and our old-fashioned prejudices move with it."

Another article in the Sunday paper of February 26th, in relation to drugs and medicines, emphatically insists that we are coming to an age when disease will be left more fully to the work of nature, and that we should only assist her efforts to restore an equilibrium of the vital forces and thus overcome the disturbance, by proper care and watchful nursing of the patient, leaving the drugs and potions of the old time physicians to fall into decay from disuse. This will undoubtedly be the method of future medical discipline when man studies the laws, needs, and demands of his nature, and governs himself accordingly.

There is an extract from an article by the noted astronomer, Richard A. Proctor, in the Sunday Globe. "I know from my own experience of the ways of such intruders (i.e.—men of science in one field, intruding into other departments of which they know nothing)—how preposterously men are apt to err when they pretend to decide about questions which they have not thoroughly studied and in regard to which those who have studied recognize multitudinous difficulties," and the learned writer goes on to say that in his astronomical work he has at times been almost overwhelmed with letters from men taking exceptions to his conclusions, questioning the result of his studies, and offering absurd questions suggestions as to the course he should pursue, who have made no special investigation of the subject they write about, and who know scarcely anything of its laws.

This may well be applied in other directions beside that pertaining to the field of this writer. Spiritualism has had to deal with just such intruders. Men who are profound enough in the pursuit of that particular line of research or thought for which their minds have been trained, find themselves "all at sea" when they turn the glass of superficial inspection when the field of Spiritualism. They are not qualified to express an opinion or to advise a

course upon the subject whose laws they do not investigate and of whose claims they know nothing. Their superficial inquiry is of no value whatever, and their judgment in the matter, like that of the Soybert Commission, is nothing more than an admission of their disqualifications and of their ignorance in the case.

By the way, here at the Hub, matters are assuming what may prove to be a serious aspect concerning the rights and claims of spirit Mediumship. A bill has been filed before our legislature asking for a law to be passed to suppress frauds and wrong mediums. At the hearing before the committee appointed to report on the bill, only one or two Spiritualists have so far presented themselves, and according to accounts they have given as much support as opposition to the bill. Frauds in our ranks! Yes, of course we have them! Every department and profession of human life has its impostors who live to prey upon the public; but the mask will in time drop from all such and their true characters will be revealed. No honest person wishes to either condone or defend fraud, but he desires to be certain of the imposture before he joins in hounding down a fellow being. Now if the proposed bill would deal only with those who unscrupulously deceive the public in the very sweetest and most sacred department of life, none but the frauds themselves would object to its passage. But the question is, will not its tendency be to place all mediums—and by this I mean the true and reliable instruments of angelic work—under the ban? Under its ordinance, can not any one who is prejudiced against a medium, or who has a personal dislike to one, or who has held a sitting and not received absolutely all that he desired to gain from the spirit world, issue a warrant against the medium and have him or her arrested for imposture? True, we might urge in reply that a genuine medium could bring witnesses to prove her reliability, but she would not be exempt from serious annoyance, embarrassment, and sorrow in the case, and as for that, all those so called impostors who have been exposed time and again have no difficulty in producing any number of people who will swear to the reliability of the manifestations which the exposed ones have presented.

Between four and five years ago, while on my first visit to Cincinnati, I heard considerable discussion over a similar bill which the Ohio Legislature had enacted. I know that it was thought by some of my friends that the law would drive frauds out of the State, while at the same time it would protect genuine mediums. During my stay in the city a Mr. Selwenger, a German medium, whose manifestations and medical power had convinced many skeptics of the truth of Spiritualism, and who had in consequence created a great excitement among the followers of the Catholic Church, came to my friends seeking protection and advice, for he had been threatened with arrest and imprisonment under the Russell law—I think it was called.

The excitement blew over, but I remember it aroused serious thought concerning the dangers of a law that could thus be turned by the bigoted, against the very ones it was framed to protect, and undoubtedly its suppression was permitted because of this very train of inquiry and thought.

Boston is well supplied with earnest workers in the field of Spiritualism, and those who desire to know of its truth cannot fail to find some medium who can supply them with the knowledge they crave. Our several Sunday meetings are opened with unceasing regularity, and the good work of dispensing the bread of life to the spiritually hungry is still in operation. Our city has, besides, three free circles during the week—two held under the auspices of the Banner of Light at its free circle room, my own on Tuesday, and those of Mrs. F. B. Smith, the well-known trance medium, of Lawrence, on Friday afternoons, and one held by Mrs. Fletcher at the Independent Club rooms on Thursday afternoons. These circles are all well attended and do much to deepen the interest in our cause of the people of this city. It seems to me that we cannot have too many of such meetings, and it is an encouraging sign to notice that three are in operation here. If every large city of this country could maintain its free circles as does Boston, we should find less ignorance concerning the spiritual life and nature of humanity upon the earth.

Cordially yours,

M. T. SHELHAMER.

### Written for The Better

#### Uncle Joe's Sayings.

The self-made man is always dead in love with his maker.

Pride goeth before a fall, but many small specimen of womanhood goeth before a large bustle.

"Trust in God, and keep your powder dry," is a good saying; but a better one is: To trust in yourself and the spirit world.

"While there is life there is hope." Then hope on, hope ever; for life to us is eternal.

"They laugh best who laugh last." Then do as I: Laugh all the time, and you will be first, last and always.

The dollar is almighty, but it takes an almighty lot of cents (sense) to make a dollar.

"Ask no questions and I will tell you no lies." That is all right; but most people will lie without asking.

"Better late than never." Get out! you cannot play that on your best girl. If you do, she will marry the other fellow.

"All cry and little wool"—ministers preaching the Gospel of Jesus to people of the present day.

"Love thy neighbor as thyself," is good, but to love thyself first is better.

### Gleanings from Philadelphia.

J. Clegg Wright delivered one of his logical, well executed discourses on the subject of "Misrepresenting Spirits, do they do it purely, or are they effected by the sitters?" on Sunday, the 28th ult.

He entered enthusiastically into the subject—being of general interest to all Spiritualists.

"Some people," he commenced, "seem to think that a spirit is a supernatural being—an infallible being; but it is not a fallacy, it is a fallible being, capable of judging and thinking and also of making misrepresentations. Now, if all the population of the city of Philadelphia were to die this afternoon, there would be some very queer doings and considerable chaos. . . . I think one woman is just as good as another; you are just what your conditions made you."

Speaking on the "Virtues," he said: "When one man says to another, 'I am more virtuous than thou,' his virtue is hump-backed and needs to be revised. Take, for instance, a man who is a murderer; he stands before the judge; he has loved a woman with all his soul—his virtue obtained an upper hand over him—he grew jealous and murdered his betrothed. Now, the judge may be as filthy and unchaste in his private life as he can possibly be; but his robes of justice protect him, he is worshipped by his friends; he finds the poor man guilty of murder, and he is hung; the murderer goes to hell, and the judge goes to heaven—mourning by all."

"Now to drop into a seance; may be one person asks, 'Is my John here?' another, 'Is my Lizzie here?' and, perhaps, the table being the medium, they cannot all answer at once, and this is the way in which misrepresentations are made. It is just like twenty men trying to talk through a telephone at one time."

This is J. Clegg Wright's last Sunday at our association; he will be followed by Mrs. Emma V. Paul, during March.

During February the hall was crowded—the unique originality of Professor Wright drawing the audiences.

The entertainment held under the joint auspices of the Ladies' Aid and the Children's Progressive Lyceum on last Thursday Evening, the 23rd ult., proved a grand success. Fully eight hundred persons were present. The music for the occasion was furnished by Professor DeBarth's Orchestra, who rendered very fine selections.

Miss Katie Bryant furnished a piano solo, entitled, "Sweet Bye and Bye" with all the variations, and was well received. Miss Bryan was followed by Miss Cook, who rendered a vocal solo. A dialogue by three of the Lyceum scholars was given, entitled, "Train to Maury," which was well received.

"The musical trio," Messrs. Sanford, Kennedy and Rice, furnished comic songs from "Down South," playing skillfully upon the banjo, guitar and harmonica. Mr. Charles Weidig gave a beautiful selection upon the zither. Unfortunately, several awkward delays occurred, which caused the audience to become restless; but on the whole, they were very good natured, and nothing further than an impatient stamp of somebody's shoes occurred.

In the beginning of the second part of the programme a Japanese wedding was given, and of all the queer antics and mysterious ceremonies, a Japanese wedding carries off the honors. It was well received. Refreshments were served, and after an intermission of nearly an hour, dancing commenced and was indulged in until a late hour.

Several reporters from the staff of the great dailies were present. At a rough guess, it was estimated that over \$200.00 was cleared—a fine lift for the First Association, and which was appreciated.

The great amount of trances which are now agitating our country, appear to be increasing rather than diminishing.

The cause remains a profound mystery, to outsiders, notwithstanding the researches made by eminent doctors and scientists. To Spiritualists, however, the cause of these trances are well known. We will endeavor to solve the problem from a spiritual standpoint.

In the first place, we frequently find mediums who, when undergoing the developing process have lain in a trance for three, five and ten days; some have even extended their trances to two months, but these are exceptions. "But," the doubter queries, "what is the cause of these trances, and to what purposes are they used?"

The cause is simply this: some persons, whom their invisible friends have resolved upon to accomplish a certain work, are compelled to undergo a certain development of different organs of the system; if they cannot accomplish the result with frequent gatherings of friends, they throw their subject into a trance, thereby alleviating considerable labor; the developing process is not accomplished with greater despatch and celerity and with less suffering to the subject, than the slower process in the developing circle. All mediums, who are fully developed in their respective phases, assert that they would rather their developing had been accomplished in a trance state, than in a normal condition. We have not entered deeply into the subject—merely outlined it—but enough has been explained to give the inquirer a knowledge as to the cause of these trances, and to what purposes they are used.

Some persons imagine that mediumship has to be learned; we wish to dispel any doubts on this subject by saying that mediumship is not learned, but has to be acquired through a development of certain organs of the system, and which process is not to be evaded, for, to a great number, development is accompanied by the most excruciating pain; we once overheard a prominent lecturer assert, on several occasions, that she would rather bury her only daughter than have her to pass through the suffering through which the lecturer had to pass. Spiritualism and mediumship are no trivial matters to laugh and scorn.

ELLIOTT RAWSON.

PHILADELPHIA, PA.

### Thanks to Henry Tudor.

To the Editor of The Better Way.

I wish, through this organ, to give expression of thanks to King Henry VIII and his medium, Helen Marr Campbell, for the messages conveyed to me through them, two or three weeks since, dictated by my daughter and Miss Lucie Wilmot.

I believe that the message department of THE BETTER WAY, as conducted at present, is doing good, and hope it may ever continue a prominent feature of the paper.

I wish also to say that I have just finished reading Miss M. T. Shelhamer's book, "Outside the Gates," and think it one of the best books I have ever read. It is more than interesting, it is fascinating, and the instruction it gives in spiritual truth cannot fail to do lasting good wherever it is read. No Spiritualist should be without it.

Yours fraternally, H. A. BEACH.